Transgender TAPESTRY

EQUALITY • DIGNITY • EDUCATION • RESPECT • ACTION • CHANGE

FALL 2006

ISSUE #110

34 Interview with Duncan Tucker, *TransAmerica* Director

39 Transgender Activism at City College of San Francisco

24 Stanley H. Biber Dies

www.ifge.org $9.95

The Philadelphia Center for Transgender Surgery

Bala Cynwyd, Pennsylvania

OFFERING THE FULL COMPLIMENT OF SURGICAL AND NON-SURGICAL PROCEDURES FOR TRANSGENDER INDIVIDUALS. SPECIALIZING IN THE MOST ADVANCED REASSIGNMENT PROCEDURES.

Dr. Sherman Leis, Board Certified in General Surgery and Plastic and Reconstructive Surgery, is a medical school professor of surgery, director of residency training in plastic surgery, and has over 30 years surgical experience.

Surgical Procedures:

- Male to female/female to male reassignment
- Breast augmentation or lift
- Breast reduction or removal
- Pectoral or calf augmentation
- Arm or thigh lift
- Buttock enhancement or reduction
- Blepharoplasty (eyelid surgery)
- Rhytidoplasty (face lift)
- Forehead/brow lift
- Rhinoplasty (nasal contouring)
- Chin or cheek augmentation
- Abdominoplasty (tummy tuck)
- Labiaplasty, Phalloplasty
- Thyroid cartilage reduction
- Revision of problems related to previous surgery.

Non-surgical Procedures:

- Full line of top quality skin care products
- Make up evaluation and training
- Permanent make up, electrolysis
- Botox, Collagen, Restylane, Radiesse, Sculptra
- Lip augmentation and contouring
- Laser treatments for hair removal, acne, spider veins, birthmarks, brown spots & wrinkles
- Chemical peels, Microdermabrasion
- Voice Training
- Hormonal therapy and monitoring
- Psychosocial counseling, evaluation and clearance for surgery
- Legal services for name change, discrimination issues, etc.
- On-site overnight accommodations available

Make your dreams come true with personalized and highly customized treatment plans for your special needs.

For more information and to schedule a private consultation call 610-667-1888.

Financing Available

http://www.thetransgendercenter.com **drshermanleis@drshermanleis.com**

*"I remember when I was first thinking of the very real possibility of my going through a *gasp* sex change. This was in the days before tranny support groups. I steeled myself and made the long distance call to IFGE. To my delight, I spoke with a trans woman who calmed me down and pointed me in the direction of some deeper self-work prior to making my decision to proceed. It was invaluable advice. I owe a debt to IFGE. I think many trans folks do. Maybe one of them is you? If not right this minute, then perhaps some day?*

Look, IFGE is an organization that seems to rise above all politics of the trans experience, getting to the heart of what matters to each of its multi-identified members. Wouldn't it be worth the mini-investment of a membership to make sure IFGE is there for all of us? I think so."

IFGE Membership

is belonging, is working for the good of everyone, and is your opportunity to assist others in finding help.

IFGE is a registered 501 (c) (3) nonprofit organization. Membership inlcudes the IFGE quarterly newsletter presenting news of the organization and other developments within the community, voting privileges, and a 10% discount on items from the IFGE Synchronicity Bookstore.

IFGE depends on your membership...Help support the IFGE mission! Please won't you join up today?

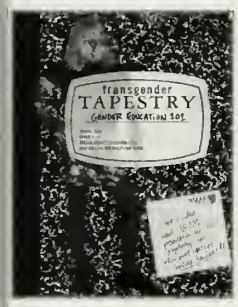
PLEASE SIGN ME UP!

- ❑ Low Income/Student—$20
- ❑ Basic—$35
- ❑ Supporting—$100
- ❑ Benefactor—$500
- ❑ Life—$2500
- ❑ Patron—$5000

✹ You get 10% off book orders with your paid membership!

TT110

fold here



Transgender Tapestry

Quarterly Journal of The International Foundation for Gender Education

SUBSCRIBE TODAY!

❑ **$36—One-year Subscription**

SAVE $10 OFF THE COVER PRICE!

magazines shipped at Bulk Rate–U.S.
magazines shipped at Surface Rate–International

NOTE: For AIRMAIL, Add $12 for U.S., Canada, and Mexico
Add $23 for ALL OTHER COUNTRIES

PAYMENT INFO >>>

❑ Visa ❑ Mastercard Name on Card _____

Expiration date _____ ❑ Check ❑ Money Order (payable to **IFGE**, thanks)

TOTAL ENCLOSED >>> _____ U.S. funds only, please

YOUR CONTACT INFO? ▼

Name: _____

Name for Mailing Label (if different): _____

Address: _____

City: _____ **State:** _____ **Zip:** _____ **Country:** _____

Telephone: _____ **E-mail:** _____

TT110

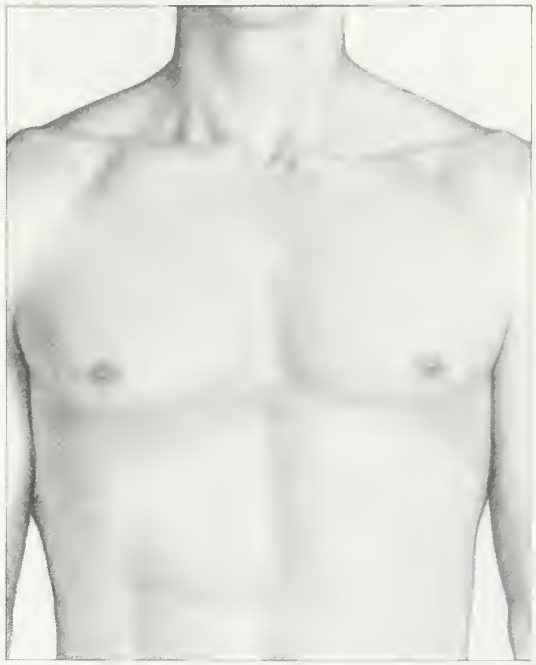
Please tape closed, or put into an envelope if sending check or m.o..

fold here

place
stamp
here

IFGE Subscripttions Membership
P.O. Box 540229
Waltham, MA 02454-0229

f to m



Are you ready for the Chest Reconstruction stage of your transition from female to male?

If you are under treatment with a therapist for your gender transition and are psychologically ready to make the permanent life change from female to male, Chest Reconstruction is an important part of your decision.

This surgery reconstructs the female chest, creating masculine contours. It can make you feel more at ease in your newly chosen gender and makes men's clothing easier to wear.

Dr. Reardon has been performing cosmetic surgery for 27 years and transgender chest reconstruction for 22 years. From minimally invasive procedures, such as simple liposuction, to advanced surgical methods for the more extensive reconstruction of very large 38-40D+ breasts, he has the in-depth experience that allows him to hand tailor these techniques and technologies to correct your particular problems and to enhance your unique self image.

All procedures are performed under local anesthesia with supplemental IV, sedation in our state-of-the-art ambulatory facility on an out-patient basis. If you are from out of town, we will assist you with accommodations.

In the hands of a caring physician, who is sensitive to all gender transition issues, the result is a well-contoured, natural looking, masculine chest.

Be the best you can be.

James J. Reardon, M.D.

Board Certified Plastic and Reconstructive Surgeon
737 Park Avenue, New York, New York 10021
Telephone (212) 570-5594 Web: www.drjamesreardon.com/dysphoria

Transgender TAPESTRY

EQUALITY • DIGNITY • EDUCATION • RESPECT • ACTION • CHANGE • EQUALITY • DIGNITY • EDUCATION • RESPECT • AC

T A B L E O F C

ARTICLES

Quest 2005 **30**
Tapestry interviews the fabulous Sabel Simone.

Lunch Counters & Mosaics The Comon Threads –Dottie Berry **37**
Two women and a poodle.

Transgender Activism at City College of San Francisco Ms. Bob Davis **39**
Students educate the educators.

The Psychotic SOC Aubrey Ellen Shomo **45**
Who gets harmed?

The Last Time I Dropped Acid –Dallos Denny **63**
Just say no.

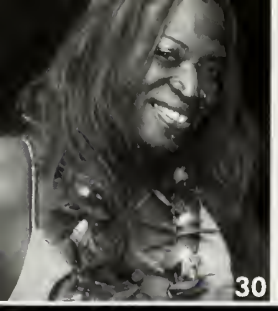
REFLECTIONS

Letters on Crossdressing, 1867-1920 **48**
Antique lace.

INTERVIEW

Interview With Duncan Tucker (*TransAmerica*) Jamie Roberts **34**

The Journal of the International Foundation for Gender Education



On the Cover
Miss Quest 2005, Sabel Simone

Photo by Denise Leclair

30

#110

CHANGE • EQUALITY • DIGNITY • EDUCATION • RESPECT • ACTION • CHANGE

N T E N T S

JOURNAL

My Journey Through The Gates *Stephanie Battaglino* 26

A search for serenity.

POETRY

Dangerous Cargo *-Angela Palermo* 59

COLUMNS

Go Ask Alice *Alice Novik M.D.* 11

And That's the Way It Was *-Marina E. Helms* 10

Ask Ari *-Arlene Istar Lev* 14

Fantasy Girl vs. Reality Woman *-Miqqi Alicia Gilbert* 16

DEPARTMENTS

A Word From The Editor 5

Tran Mail 6

Opinion 18

Obituaries 24

Book Reviews 56

Professional Listings 60

I.F.G.E. Synchronicity Bookstore 64

SPONSOR'S INDEX

Anderer, Suzanne CPE 15

Becker, Christine LICSW 15

Bowers, Marci L. M.D. 13

Ellaborn, Diane LICSW 47

Glamour Boutique 14

Kindred Spirits 14

Luna 10

Laser Lovers 38

Leis, Sherman M.D. IFC

Novic, Richard J. M.D. BC

Reardon, James J. M.D. 01

Shoe Express 09

The Phoenix Project 58

University of Michigan Health System 58

To advertise in future issues please contact us at 781-899-2212 or e-mail to: advertising@ifge.org

PLEASE NOTE:
IFGE does not endorse the claims, products, or services of any advertiser. Caveat emptor!

Transgender TAPESTRY

ISSUE #110 Fall 2006

The Journal of the International Foundation for Gender Education

PUBLISHER
The International Foundation for Gender Education (IFGE)

EXECUTIVE DIRECTOR Denise Leclair

FOUNDER Merissa Sherrill Lynn

EDITOR Denise Leclair

ART DIRECTOR Dave Bryant

PHOTOGRAPHY Mariette Pathy Allen

CONTRIBUTING EDITORS
Miqqi Alicia Gilbert, Ph.D.
Monica Helms

CONTRIBUTORS

Stephanie Battaglino
Christine Beatty
Dotti Berry
Helen Boyd
Lauren Danley
Ms Bob Davis
Dallas Denny
Peter Farrer
Margalit Fox
Lynda Frank
Miqqi Alicia Gilbert Ph.D.
Monica Helms
Christine Hochberg
Andrea James
Denise Leclair
Arlene Istar Lev
Alice Novik M.D.
Angela Palermo
Jamie Roberts
Aubrey Ellen Shomo
Debra Soshoux
Karen Webb
Cena Williams

SUBSCRIPTIONS Joan Hoff
DISTRIBUTION Kable News Company

SUBSCRIPTIONS & SUBSCRIBER SERVICES
To order *Transgender Tapestry*, make payments or purchase back issues, contact IFGE: e-mail: subscriptions@ifge.org, call: 781.899.2212, or write: P.O. Box 540229, Waltham, MA 02454-0229. MasterCard, Visa, AMEX, and Discover accepted.

Transgender Tapestry
is published by the I.F.G.E.
P.O. Box 540229, Waltham, MA 02454-0229
phone: 781.899.2212 fax: 781.899.5703
e-mail: office@ifge.org

The contents and design of this magazine are © 2005 by the International Foundation for Gender Education and the authors. All rights reserved. No part of this publication may be reproduced by any commercial individual or service without permission of the International Foundation for Gender Education or the authors.

The editorial content of this magazine is the responsibility of the editor and may or may not reflect the opinion of the International Foundation for Gender Education.

Member COSMEP
(ISSN 0884-9749)

Guidelines For Contributors

Transgender Tapestry is a magazine for and about crossdressers, transgendered, transsexual, intersexed, and other gender-variant persons, and those who support them.

Our Readers

Write for a general audience. Our readers include closeted and out people: crossdressers, transsexuals, transgenderists, intersexed persons, gay men, lesbians, bisexuals, heterosexuals, therapists, physicians, ministers, spouses and significant others, family members, and friends. Our readers span all ages, races, nationalities, religions, spiritualities, beliefs and opinions, and educational backgrounds. Your piece may be targeted for one group, but it should speak to the larger readership.

We want writing that challenges categories, presumptions, and accepted thought.

How To Submit

The best way to send materials is via e-mail. We get it immediately and we don't have to retype it.

Send your submissions to: editor@ifge.org. Attach a file, using MIME encoding. These formats are acceptable for text files: Microsoft Word, WordPerfect, Rich Text Files (RTF), and Text. Please name your file so it makes sense to us, and for goodness sakes, be sure to include your name and contact information with text files. A file named "Tapestry" doesn't tell us much! Much better to use "John Smith Poem" or "Martha Michaelson Submission."

It's okay to send text in the body of an e-mail, but our Eudora Light mail reader doesn't recognize embedded codes.

Graphic images should be high-resolution TIFF or EPS format, saved at 300dpi and submitted to the editor (address below) on Zip disk or CD-R. Please include your return address if you would like your materials returned to you. If you prefer to send images in BMP, GIF, or JPG format—although they are easy to send via e-mail, please know the quality of your image will be severely compromised by the printing process.

Unless they're self-extracting, please don't send zipped files without clearing it with us beforehand. No e-mail? Send a PC-compatible or MAC floppy to Tapestry Editor, P.O. Box 540229, Waltham, MA 02454-0229.

We hate typing in text, but we understand some people can't afford or don't like computers, so believe it or not, we accept articles on paper. Please include a brief biography with your submission.

What To Send Us

We want original material. We rarely accept simultaneous or previously published submissions. We're interested in ideas which have been previously under-explored. We accept submissions on gender issues of general interest, including: new (for some people) types of diversity; little-known information about transgender history; under-utilized resources and populations; personal struggles; social or medical issues; humor with an underlying message; and satire.

Things We Shouldn't Have To Say

DO send us stuff. Deadlines are firm. Contact us before submitting. Talk with us before writing, if possible. Let us know what you want to do and when you can deliver it. Send us a rough draft if you have one. Be reliable. Make your word stick. Be concise. Don't ramble, and don't try to tackle too much in one article.

Don't be heartbroken if we don't use your submission. A rejection often has more to do with the theme or the space available in the magazine than the quality of the writing.

Fore Word

In your hands, you are holding the one hundred and tenth issue of *Transgender Tapestry*. As you no doubt know, it has been a long time in the making. But it is finally out! You may notice a number of changes herein, but they are evolutionary not revolutionary.

Publishing a magazine has always been a very expensive and iffy endeavor. In addition to relying on our subscribers to support the costs, we are also dependent on a fragile network of distributors and sponsors. When everything works perfectly, it is just enough to almost break even. When it doesn't...

Not surprisingly, many magazines do not make it through their first year.

Many aspects of the publishing business have changed radically as technology progresses, especially with the advent of the Internet. Over the last few years IFGE has had to deal with many additional challenges that have caused us numerous delays. Despite these challenges, IFGE is committed to publishing *Tapestry*, as it has for over twenty-five years. But, in order to overcome these challenges we have had to change the way we produce the magazine in many ways. Your patience has been appreciated while we were under renovation.

One of the first changes you may notice, if you are a subscriber, is the new packaging that *Tapestry* is mailed in. Difficulties in mail processing destroyed a large portion of our mailing for issue #108. Our old fashioned manila envelopes are not well suited to bulk mailing. We needed to find a way to keep the contents of our mailings discreet, and rugged enough to withstand the rigors of the Postal sorting machines!

We researched countless examples of mail packaging by bending, folding, biting, twisting, stretching and squinting at them. We found that by stapling an outer cover over the magazine we could use standard poly mailers. The mailers ensure that everyone's privacy was maintained, and that your magazine won't be destroyed by the Post Office. Although the packaging is surprisingly different, we hope you will agree that it is just as discreet as the previous method. If you are one of the unfortunate subscribers who

did not get your copy of issue #108, please drop us a line, and we'll be happy to send you a replacement copy.

One of the major changes that you may not notice is our new printer, Dartmouth Printing, who has enabled us to print the magazine for less than half the cost of our previous printers and increased the quality at the same time. Kable News is now our newsstand distributor—financially a much more stable company than their predecessor. We feel that these changes will enable us to stay competitive for a long time to come.

We would like to extend a warm welcome to our newest columnist, the esteemed Dr. Alice Novik.

We would like to extend a warm welcome to our newest columnist, the esteemed Dr. Alice Novik. Her scandalous-honest-insightful column "Go Ask Alice" formerly graced the pages of *Girl Talk* magazine. Hopefully she will like her new home here in *Transgender Tapestry*. Both Helen Boyd and Karen Webb also review Alice's provocative new book, *Alice in GenderLand*, in this issue.

We regretfully bid a fond farewell to Dallas Denny. This will be our first issue in more than six years without the scintillating Ms. Denny in the editor's seat. After serving seven years as the editor of *Chrysalis* magazine, and another six for *Tapestry*, she has certainly earned a vacation! We expect her to be far from silent, however, and we look forward to seeing her insightful articles appear in *Tapestry* often in upcoming issues. She leaves us with a "parting shot" on page 64. This eye-opening essay is a poignant and provocative capstone to her distinguished tenure. We will be hard pressed to maintain the level of editorial excellence that Dallas achieved.

Dallas' verbal sparring partner (and friend) Monica Helms leaves us with a final installation of "and That's the Way It Is". Her verbal repartee with Dallas has entertained us and inspired some of our most passionate feedback! Despite the long hours toiling away in the basement of *Tapestry* Towers, she somehow managed to find the time to found the Transgender American Veterans Association (TAVA).

TAVA has really taken off, and demands an ever-increasing amount of Monica's time. They are currently forming a number of local chapters and planning their first national conference! In addition to her work with TAVA, she has been hauling water for a number of local and national organizations (including IFGE). It seems our beloved Monica has been a busy lady!

Despite all these changes, *Tapestry* remains a true reflection of our community. Enjoy this issue and stay tuned for many more to come.

Denise C. Leclair

Executive Director

Tran-Mail

Should GID be Taken Out of the DSM-IV?

As I read Michaela Lamb's article ("Should GID be Taken Out of the DSM-IV?") in the Fall/Winter issue of Tapestry (#107) I was reminded of the Bible's account of the Exodus from Egypt. As soon as adversity befell the Israelites once they started their forty-year peregrinations through the Sinai desert, some of them bemoaned their better days as slaves in Egypt.

Michaela would have us buy into the canard that we are mentally ill because she perceives it buys us valuable medical benefits we might otherwise lose. I disagree but more than that I have to ask – What really is the difference between that proposition and the former slave's lament?

Make no mistake, the forces she tells us that are out to harm us will not be mollified if we shrink and buy into their slave ideology, which is what it is. Those who hate us trumpet the lie that we are mentally ill, that this is all in our heads, that we can be cured, some say, by psychotherapy. Others say the answer is Jesus. Is there any substantive difference?

I do agree with Michaela when she writes, "Those who want to help us must have something to support their position". I have just the thing. It's called The Truth. And the truth is that transsexualism is first and foremost a medical condition. Michaela does'nt think the medical-scientific evidence is there yet. Perhaps she hasn't been reading the literature. But it is out there and more is coming out in increasingly larger volumes on an almost daily basis.

Michaela says Medical science can't measure GID, therefore it is (necessarily) left in the realm of psychiatric medicine. Really? I don't know why she should say that because it simply isn't true. Quite the opposite. The weight of the scientific-medical evidence that transsexualism is a medical condition has been persuasive for some time and is now overwhelming. How much evidence do we need, anyway, to make our point that we have a medical condition? Who besides the tobacco companies would argue that cigarette smoke does'nt cause lung cancer? After all, where's the step-by-step scientific evidence? The answer is ... of course not. Science readily and regularly accepts propositions on less-than-conclusive evidence.

It's possible that we'll lose some medical benefits if we abandon a discredited theory. Good riddance. What we'll get in it's stead is so much better and will fill whatever void is left by the passing of a moribund theory that no one will notice anyway.

The fact here is that there is no credible evidence that transsexuality is a psychiatric/psychological illness, which is what they call it. That's what they mean by disorder. They also call it *dys-phoria*. Let me translate: it means *un-happiness*. Was I ever unhappy as a function of being transsexual? Yes, but not because I was transsexual. If ever I was at all unhappy it was because I was discriminated against, vilified, and generally held up to shame, obloquy, and ridicule because I'm transsexual. Who, given all that we have to endure from an obstinately ignorant public, would not be? I gave it all up when I finally realized my condition was medical. I was born this way. Transsexualism is almost certainly congenital and now, we learn, quite possibly genetic. That certainly puts a different spin on things.

Lately I've been doing a lot of public speaking about my favorite subject. When I explain to people how and why transsexualism is a medical condition, they get it. Reactions are almost always positive. Why not? It makes sense. But more than that, it's the only theory that has solid medical evidence behind it.

My firm represents a post-op transsexual woman who is suing the Immigration Service in U.S. Federal District Court for denying her immigrant husband a green card as her immediate relative. I am handling the case. The government's line these days is that transsexual marriages are same-sex and therefore violate the federal Defense of Marriage Act (DOMA).

If and when we get to trial (the government's pulling out the stops to avoid that day), we will argue that the Service is violating our client's rights to due process and equal protection, and we'll make the federalism argument (that the feds are usurping the state's traditional supremacy in the area of marriage). These are the gay marriage cases' arguments. But we go a step further. We are arguing that transsexuality is a *medical* condition. The fallout from this additional argument is at least twofold. First, it posits that we (and I'll limit myself here to male-to-female individuals) are in fact women, so our marriages to men are *by definition* opposite-sex. Second, because we are women, the government's discriminatory legislation against us does'nt even have a rational basis. That's the strongest arrow we have in our equal protection quiver. It's what distinguishes us from the proponents of gay marriage, and it's why our marriage rights will be recognized before they get theirs, if they first don't manage to alienate the general populace to the point that the states start enshrining *en masse* anti-gay marriage measures into their state constitutions.

Will it work? Let me tell you—it already has. Four years ago I might have agreed with Michaela, but that's impossible for me now. So much has changed since then, and

the rate of change is accelerating. The last several years have seen several courts accept the line of reasoning I'm proposing. Granted, some of them have been trial and lower appellate court decisions that were overturned on appeal, but the reasoning in those decisions is weak, and besides, other cases have stood. The prognosis for this emerging view is excellent. People who actually read these cases come away convinced that the medical-scientific logic is ineluctable that we are riding the crest of the wave of the future. Our view is the law now in the European Community—including Great Britain, which was forced by the EU to discard the infamous decision in Corbett v. Corbett (April Ashley's case). *Corbett* provided the ideological underpinning for the *Littleton* case in Texas, *Gardiner* in Kansas, and others. Now that *Corbett* is history, expect them all to eventually shrivel and die on the vine. It won't happen overnight but it will happen. There's even a favorable transsexual marriage decision from the Board of Immigration Appeals that says we are women because of the scientific evidence.

So no, I decline to accept the table scraps and crumbs our adversaries offer us. I will no longer buy into a slave mentality. I refuse the label *mentally ill*, and I urge every member of our community to do the same.

This is the season of Passover. It's a holiday that more than anything else celebrates freedom. What better time to s**t-can the theories that enslave us and cherish instead our freedoms and strive relentlessly to expand them?

— Debra Soshoux

Debra Soshoux is an attorney with Korenberg, Abramowitz & Feldun in Los Angeles, California. Email her at soshoux@sprintmail.com.

Proud Pervert

© 2005 by Christine Beatty

I felt strange after reading Dallas Denny's piece "Plain Vanilla," in which she spent the entire article pointedly declaring her sexual normality. I glanced guiltily toward my bedroom and my four-poster bed. My bed is festooned with eyehooks and chains, draped with floggers, crops, paddles, and other objects of pain and pleasure; padded wrist and ankle restraints are attached, just waiting for some fellow deviant (or me) to get bound in place. Additionally there are drawers of sex toys underneath the bed, a dresser chock full of sexy lingerie, and hangers in my closet draped with lewd leather and latex garments.

Oh, dear, Goddess, I thought. Am I *kinky*? What would Dallas think of my BDSM life? Or any other right-thinking, Goddess-fearing, Normal trannie girl? Or Mr. and Mrs. John Q. Public, for that matter? Should I throw all this stuff out, burn my Victoria's Secret catalog, and force myself to think pure thoughts?

To paraphrase my childhood hero(ine) Bugs Bunny: "Nyahhhhh!"

Transsexual people are bombarded with self-doubt from the first moment we realize something is wrong with us. And when we realize exactly what is wrong, we are faced with preconceived notions created by cultural messages, both subtle and blatant, about the Rules of Gender. Every one of the rules and notions tells we are sick and perverted to try to change our sex, and too many of us permit these notions to control us for far too long. Some of us are fortunate enough to transition before we reach thirty, but for others it takes a midlife crisis, so strong is all that cultural conditioning.

After we've begun or completed our transition, many of us go out of our way to prove to society (and perhaps even ourselves) that we are "normal" after all. Sure, we've taken loads of sex hormones and had our genitals rearranged with scalpels, but aside from that, we are just like any other folks. To achieve the ultimate state of Normal, we may even deny aspects of ourselves. I did that for years, especially when it came to lingerie.

Having discovered my transsexualism via the fetishistic crossdresser route, once I finally embraced my womanhood, I felt weird about putting on lingerie unless it was specifically for someone else. Goddess forbid I should wear it because it made me feel sexier. No, that would be like those, those transvestites! That would be — gasp! — downright *autogynephilic* of me. Eeek! I... I wouldn't be Normal any longer.

After years of consideration, I decided that "normal" was a worthless, irrelevant concept. It is a word that, other than in its use to describe something's typical state of being, is often applied as a judgment of others. If I were going to live my life to avoid the negative judgment of others, then I would have continued living a lie and never become Christine seventeen years ago. So if I'm going to be true to myself about my gender, why should I reject any other facet of who I

am or what makes me happy? After all, BDSM is about a power exchange between *consenting* adults. Nobody is truly being harmed.

Now I strongly agree that being "plain vanilla" is most definitely *not* a failing, however, the aforementioned article had a tone that smelled almost like moral superiority. While I am not claiming that Dallas' article was intended as judgmental, it still *felt* that way in its subtext. To this very moment I'm not sure I get the overall point of the column. Certainly nobody needs to be told it's okay not to be kinky. Quite the opposite, which is why I write this counterpoint.

To those of us who are not "plain vanilla," I assert it is vital *not* to apologize for being sensually adventurous.

To those of us who are not "plain vanilla," I assert it is vital *not* to apologize for being sensually adventurous. Perhaps we should even foster a sense of pride for the courage to tread past the boundaries of "acceptable" behavior in our quest to discover and celebrate who we are. After all, we did that as transsexual women when we started transition. While our gender is a much more elemental facet of who we are, sexuality is also an important component of a person, and we have no need to apologize for it.

It is equally important we not give credence to anyone's attempts to censure our non-vanilla preferences, be they blatant deprecations or subtextual swipes. This goes double for when other transsexual women start getting judgmental. (That reminds me of the sad case of long-term T-girl Judy/Yosef Kircher — a role model for many of us — who, before she de-transitioned, had a "religious" awakening and began preaching that gays were going to hell, but TS women were cool because the bible didn't mention us.)

I will not even begin to attempt to explain or justify my or anyone else's kinks, because to do that would be tantamount to apologizing for them. I will gladly share my theories about the appeal of BDSM (beyond the endorphin rushes), but this is not the forum for that. Suffice it to say that I know what I enjoy and have reached a place of peace and acceptance with it. No, I will go one better than that.Though it is no more anybody's business than is Dallas' sex life, I state for the record that I am a proud pervert who loves tying up and spanking others as much as I love being tied up and spanked, dominating and being dominated, bisexual sex, wearing lingerie and fetishwear, and engaging in BDSM play and even sex with relative strangers. I refuse to regard my offbeat preferences with anything even remotely resembling guilt or shame, and I reject the efforts of anyone to try to make me feel those negative emotions. I've come too far as a TS woman to allow myself to be strongly influenced by what anyone else thinks. I wouldn't have gotten as far as I have had I allowed that to begin with. None of us would have.

Christine Beatty's *work has been printed in TronsSisters, Beyond Definition (Manic D. Press, 1994), Herotico 4 (Penguin Press, 1996) ond her own book of short stories ond poetry, Misery Loves Company. She was the cofounder ond lead singer for the rock group Glomozon. Formerly from San Francisco, she resides in Los Angeles, where she writes screenploys ond books. Her personol web page is at www.glomazon.net.*

Dallas Denny wonders what part of "I am a … firm believer in personal sexual autonomy" conveys a subtext of moral superiority. She stands by her "whatever floats your boat" position. The sole purpose of her article was to explain that it took her a while—some years, in fact— to understand and appreciate the fact that she is not kinky.

To Know Me is to Love Me...

I have over the years had a dream that some famous person, like a Supreme Court Justice, a well-known author, or a loveable TV character—someone with whom I would be proud to be compared—would publicly come out as a crossdresser. Then I could shout out to the world, "Hey, I'm a crossdresser, too."

While I still have hopes that some famous person will come out to validate me, I have decided, at 75 years of age, to take some action now. I have always felt that if I wanted things to change, I would have to personally make an effort in that direction.

My goal now is for Lynda to meet more and more people so they can realize I'm really not that different (aside from the crossdressing) from themselves. The hard part here is for people to accept a man dressed and behaving like a lady. Even though I'm five-eleven and weigh two hundred pounds, and have a deep voice and male facial features, I've noticed that about seventy percent of the people don't even notice me. Twenty percent take one look and ignore me. Only about ten percent will stare. Speaking casually to the ten percent group usually develops into a learning experience that's beneficial to all.

The alternative to going out in public looking like a man dressed as a woman is looking good enough to actually pass as a woman—but going unnoticed and passing as a woman really doesn't do much for generating acceptance for crossdressers, does it? So I face this dilemma: should I try to pass, or just be myself, acting like a lady and hoping people will accept me as just another person at the restaurant or in the movies.

It's natural for people to fear the unknown—and people hate to be afraid. If only people would understand that we are really very little different from themselves, then

perhaps we could get the acceptance we desire and deserve.

Everyone needs to realize that the majority of people belong to minority groups. We are all part of the same human family.

– Lynda Frank
lyndafrank@hotmail.com

A Call to Arms

Two points come through loud and clear in Vanessa Edwards-Foster's "A Call To Arms." First, transgendered people can have the greatest possible impact upon employment conditions by raising the level of entrepreneurship by the members of our community. This would improve living conditions, economic stability, and acceptance of the transgender community as a whole.

The transgender community offers abundant resources comprising of members with a variety of talents being underutilized by society as a whole. Often the sole reason for this underutilization is due to a person's 'being transgender'.

I believe Ms. Edwards is suggesting, "If we can't beat them, join them, then beat them at their own game." They, of course, are the business owners that have the power and resources to dictate employment terms and conditions. Activism for political and social change still remains vital, but until we step up and take care of ourselves and our own, our choices will remain limited. That is an outcome that I find unacceptable. A friend that is an ex-navy Underwater Demolition Team member remarked after finding out that I am transgender, "This is America."

This is America which is known as the land of opportunity. I believe that structural change which includes the ownership of economic resources appears to be an action that is necessary for activism to be successful. Let us then find sources of venture capital, find training centers in business start up and operation, and then market this to our community

- Lauren Danley
laurendtskwe@hotmail.com

Have Hat, Will Travel

For the better part of my life I have been traveling to places and meeting people I never dreamed possible.

I was born and raised in a part of Southern California called the San Fernando Valley. I grew up as a Valley Girl, and it's still a label I wear with pride.

My journey began nearly 20 years ago when I attended California Dreamin' in Burbank. I met a lot of people there who were just like me, and it let me know that I was OK. It gave me the courage to spread my wings.

I traveled across the country to Southern Comfort and Fall Harvest. I met people like Kristine James, Dr. Sheila Kirk, Alison Laing, Dr. JoAnn Roberts, Dr. Jane-Ellen Fairfax, Terry Murphy, and Dallas Denny, who very early on shaped my path and gave me the vision and the confidence to push the envelope.

I learned the ropes quickly and soon became a fixture at many events around the country. Some of the events I've worked include Holiday-En Femme, Be-All, Texas T-Party, First Event, Gold Rush, Southern Comfort, several IFGE events, and the new event Fiesta in the Sun.

Over the years I've been known for my hat collection and for wearing a wild outfit or two. What I really enjoy most is seeing all the friends I've made from all over the country and acting as a Big Sister to those just getting started.

I expect to be criss-crossing the country to attend and volunteer at seven events in the next year. Please don't hesitate to look me up. I always wear a hat and a smile, and am willing to lend a hand.

– Michael/Christine Hochberg

SHOE EXPRESS

Ladies Shoes Sizes 11 to 15
M, W & WW Widths

Visit our website at
www.shoexpress.com
and see our complete line!

Can't get online?
Request our brochure of selected styles:

Shoe Express
P.O. Box 61537
Lafayette LA 70596-1537

MOVING?

Make sure your *Tapestry* gets to you!

Contact us and give us your new mailing address!

E-mail: office@ifge.org, call: (781) 899-2212 (weekday afternoons E.S.T.), FAX: 781/899-5703, or write: IFGE, P.O. Box 540229 Waltham, MA 02254-0229.

Allow six weeks for changes.

A NATIONAL BOOK AWARD FINALIST Now Available in Paperback

Everything
is about to change...

Luna confronts the mystery, confusion, and struggles of gender identity in this heartbreaking, yet ultimately heartening, story. Through the eyes of his 16-year-old sister Regan, struggling with her own adolescence, we witness Liam resolve to stop hiding in his basement bedroom, and become Luna to the outside world.

THIS NOVEL PAVES THE WAY TOWARD UNDERSTANDING THE DEMANDS PUT UPON A TRANSGENDER AND CHALLENGES US ALL TO EMBRACE OUR IDENTITIES.

- **NATIONAL BOOK AWARD FINALIST**
- **A STONEWALL HONOR BOOK**
- **A LAMBDA LITERARY AWARD FINALIST**

"A THOUGHTFUL NOVEL ABOUT A BRILLIANT, DETERMINED, TRANSGENDERED TEENAGER... LIAM/LUNA IS AN AFFECTING CHARACTER."

—NEW YORK TIMES

* "GROUNDBREAKING, FINELY TUNED REALISM ABOUT A TRANSSEXUAL TEEN."

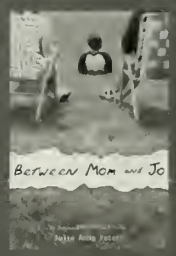
—KIRKUS REVIEWS (STARRED REVIEW)

Megan Tingley Books

Little, Brown and Company
Hachette Book Group USA
www.lb-teens.com

New From Julie Anne Peters!

A boy's struggle to cope with the dissolution of his two mothers' marriage and the heart-wrenching choice he has to make between them.



Go Ask Alice

by Alice Novik, M.D.

Hi there, and welcome to my column. You may know me from my book Alice in Genderland (reviewed [twice!] in this issue— Ed.) I'm one of a rare breed, a psychiatrist-crossdresser, and I'm happy to shine some light into the nooks and crannies of crossdressing, transition, relationships, sexuality, and more. Please email me with your ideas at Alice.Novic@verizon.net

Dear Alice,

Some people bring their wives along with them when they crossdress; some don't. What's the best way to go?

– Daisy

Dear Daisy,

That really depends on who your wife is and what you're planning to do when crossdressed. Most wives, like mine, don't enjoy seeing the man in their life in a dress. Now that doesn't mean everybody, though, and I do know a few rare women who actually get psyched about it. But even then, their interest may be just be a phase, may reflect a deeper eagerness to please, and probably falls far short of your desire to get fully costumed and in character.

So, when it comes to having the special woman in your life join you in your hobby, realize that you are asking for her tolerance of, and participation in, something that is not such a joy for her. That's okay. You probably attend countless occasions for her, make holiday after holiday "special," and get roped into numerous school events that are more for mommies with time on their hands than burned-out breadwinners like yourself. It's okay for two people in a relationship to ask things of each other, to do things out of love for each other. It's equally okay to ask your partner not to participate, but to tolerate something important to you, whether it's touch football or women's book club.

Now, my dear Daisy, when it comes to dressing, what might you like to do? Dress up at home with your wife? Go out

to a support group, like Tri-Ess or Tiffany? Go to the mall? Go out dancing?

> But then again, crossdressing, like touch football, isn't a thing easily shared with the lady in your life.

When it comes to dressing up at home with your wife, I say "Why not?" It's a lot more fun than painting and primping on your own—and a lot more instructive. Just make sure your honey realizes that you would want to do this only once in a while, and that otherwise, you'll continue to be your manly, appealing self around her. If your wife says no, that's too bad—but don't panic. In the end, all you really need from her is some space and some tolerance. If the love of your life prefers to lunch with a girlfriend while you're doing your thing, so be it. If she's cool with it, though, then you're one of the lucky ones. You won't have to somehow snap your own pictures, and you'll get the chance to learn from the woman you admire the most.

How 'bout going to Tri-Ess or something? Terrific, I say. You and your sweetie can get dressed up and go out without having to expose yourselves to the general public. And everyone you meet there will be in the same boat and highly supportive. In fact, the whole Tri-Ess ideology is based on making crossdressing more palatable to wives. "No, we're not gay, no not the tiniest bit. No, not transsexual, either. They're like a whole different species—even the ones who used to count themselves among us." Although I'd never oversimplify things like that, such a message has its place and can be tremendously reassuring as you—and especially your wife—start to explore the more complicated facets of life.

What about shopping and dinner at the mall? Great, but it best not be your local mall. Although a wig and makeup can be a great disguise, do you really want risk outing yourself to all the other neighborhood parents? Even going to a shopping delight across town, I think, can be more relaxing if your wife dons a wig, too. Then, instead of being the queen and the chump, you can be Thelma and Louise, daring and dashing partners in crime. Just don't get carried away. Stay attentive to your wife's wishes, and when she wants to call it a day, head home. If you don't ease her into it, you may not get a second chance.

How about a nightclub? If your wife is like mine, then she's quite the disco dancer. What could be more joyful than going out and kicking your heels up together? There is a t-friendly gay club in nearly every town, and even a tranny club or two in some larger cities. These can be wonderfully fun places for you and your darling to go out and celebrate the rainbow of diversity. But be careful, or you'll suffer a fate that once befell me. Shine too brightly, and you might be offered a compliment and a cocktail, which your wife won't appreciate very much. So take it easy out there with the eye contact, my friends, if you want to keep clubbing together.

But then again, crossdressing, like touch football, isn't a thing easily shared with the lady in your life. So don't push it. Anything you get here is a bonus. What you need most is a little space from your wife— and support from your sisters. With that, the sky is the limit!

***Alice Novic's** memoir, Alice in Genderland, is available at www.ifge.org, www.iUniverse.com, Amazon.com, and other online bookstores.* *Review on page 56.*

... And That's the Way It Was

by Monica F. Helms
Marietta, GA, August 6, 2006

For only the second time since I have written this column, the last word in the title has been changed to "Was," instead of "Is." The other time was for Issue #100, the Nostalgic Issue. In that, I was given the assignment to go into the past through the Way-Back Machine so I could witness important moments in transgender history and write about them as they really happened. That was a fun and emotional column to write. However, this time, I have a more somber reason to use the word "Was." This will be my last column for Tapestry. I will submit articles from time to time, but no more ". . . And, That's the Way it Is."

The reasons for not doing the column any longer are several, one of which is the new direction my life has been taking. At 55, I am focusing more on my personal life and cutting back on some other things. I will still put a lot of effort into the Transgender American Veterans Association, to make that a strong and highly respected organization I originally envisioned it would be. The members are doing a great job in building its fine reputation. Military issues for all GLBT people have also become a stronger focus for me, because all of our voices are needed to defeat Don't Ask, Don't Tell.

In my personal life, I have lost 23 pounds by eating a very healthy diet, got a new bicycle for body toning and will begin using the exercise room in the apartment complex once it's open. This is a major lifestyle change from the old habits of yesteryear. I have to work hard to ward off the common killers of people in my family, such as high cholesterol high blood pressure, diabetes and heart disease. Realizing one's mortality can shock a person into doing the right thing.

The first issue I wrote for was #92, back in 2000, shortly after I moved to Georgia. It has been a wonderful ride, but like all rides, this one has to end. A lot has happened since 2000. I have written serious columns, such as the one right after 9/11 and the death of my father, to funny and fantasy columns. I got to write in the style of my favorite genre, science fiction, and got to be a schoolteacher in Issue #101.

I played the downtrodden employee for a mega-corporation, with Dallas as the corporate CEO of the worlds largest magazine publishing company. We traded barbs and through it all, she still doubled my salary. In reality, I received no money for my work in Tapestry, doing it only out of love for the community and for the love of writing. I did receive some compensation at IFGE conventions, and for that, I will always be grateful to Denise, Kristine and Allison.

Many things have happened to this community and me in the last six years. We went from having only 5% of the country's population covered by non-discrimination laws that included transgender people to somewhere around 31% today. I saw the election of a President that has divided and harmed this country in ways no other President has ever done. In that time, two of my good friends committed suicide and one was murdered in front of her home. And today, as I write this, I read that we lost Brenda Thomas because of complications from AIDS. She was one of the strongest voices our community had in the fight for finding a cure for HIV and AIDS. I will sorely miss her.

I have gone through two Governors here in Georgia, and hopefully, I'll see another one elected in November. I have seen Georgia's State Assembly change hands from a Democrat majority to a Republican majority and in November, it could easily change back. The two Senators were Democrats when I arrived, even though one was Zell Miller. Now, we have two of the most conservative Republican Senators in Congress. And in 2004, I made Georgia history by becoming the first openly transgender person to be elected as a delegate to the 2004 Democratic National Convention.

As an activist, I have been extremely busy. I served as the Executive Director of Trans=Action, Georgia for five years, was the Secretary of the Georgia Stonewall Democrats, served on the boards of NTAC, LaGender, Inc. and Southern Association for Gender Education, was the Media Chair for Creating Change in 2000 and was a member of the Atlanta PD's Community Relations group. Currently, I am the Founder and President of the TAVA, on the Advisory Boards of the National Center for Transgender Equality and the Military Equality Alliance, on the Board of Trans=Action and IFGE and a member of the Cobb County Democrats. I have received Southern Voice's "Best Transgender Activist" Award in 2002 and the IFGE Trinity Award in 2003.

A lot of other things have happened in the last six years. I have been the Co-Chair for the Atlanta Transgender Day of Remembrance from 2000 to 2005 and cried more times on the Georgia State Capital Building's steps than I care to remember. We read hundreds of names in those six years, some of them from Georgia. I will not be the Co-Chair this year—someone else has finally stood up. She is a dear person for doing so.

One of the most emotional moments took place at the first Transgender Veterans March to the Wall in 2004. It was when we laid a wreath at the Tomb of the Unknown Soldiers. When the Master Sgt. of the Guard came out and said, "This wreath is being dedicated by the Transgender American Veterans Association," there was not a dry eye in the crowd. It will be one of the proudest moments in my life. I felt that we had finally been acknowledged as veterans who have served our country proudly.

My personal life has been one of the longest roller coaster rides that will not end until I die. As I stated above, I lost my father in December of 2004 and because of that, my mother and I have become the closest we have ever been in our lives. In April of this year, 2006, she came to Georgia and spent a whole week with me in my world. We did all the things tourists do and she loved every minute of it. She now uses "Monica" without skipping a beat and is now correcting my brother and sisters when they use the old name. I cannot be happier.

In October of 2005, my youngest son and his wife made me a grandmother and my mother a great grandmother for the first time. Xavier Vincent is the cutest child you would ever want to see, but of course, this is coming from a proud grandmother. My oldest son is still in the Marines and as I type this, he is serving his second tour in Iraq. Yes, I'm once again afraid. But, he has found a wonderful woman in California he wants to marry and will be getting out of the military in early November. He has taken up advance courses in martial arts and has even become an instructor. Now, he can protect me whenever we are in public together.

Love has been a fickled mistress in my life over the last six years. I have had my heart broken several times and have been taken to the height of ecstasy more times than I can count. I have felt the sting of rejection slice through my soul like a dagger of fine Spanish steel, cutting the life force from my very existence. And yet, I have also felt the gentle touch of a beautiful woman's hand as she caresses my cheeks, then runs her fingers through my hair. I have had women pull me close to them, pressing our lips together ever so softly, sending sparks of energy through my spine and into my brain. There have been many mornings I have awakened with another woman by my side, listening to the rhythm of her breathing. It made me smile in ways nothing else could.

I will never forget all the fun I've had in writing this column. I have pissed people off, made them laugh, made them cry and hopefully, made them think. If I have brought joy to anyone out there reading this, I have reached the goal that all writers want to reach.

I will leave you with this one final thought. In my autobiography, called, *From Dolphins to Butterflies: A Transsexual's Journey to Activism* I started off with a quote from General Maximus Decimus Meridius of the Roman Army in the movie Gladiator. He says, "What we do in life echoes in eternity." I feel that this is an important message for all activists to remember. We may not affect change in the world by ourselves, nor will we be able to see some of the affects our work has had. But, what we do today can indeed echo in eternity. Our efforts could make the lives better for transgender people who haven't even been born yet. And, isn't that something worth working towards? Thank you all for reading my words. You will all remain ever close in my heart.

Monica Helms *is the founder and current President of the Transgender American Veterans Association and Executive Director of Trans=Action, Georgia's transgender advocacy organization. She serves on boards of various Georgia groups, and is a winner of the 2003 Trinity Award. She can be reached via e-mail at: monicahelms@earthlink.net.*

Marci L. Bowers, MD

As she builds her practice in historic Trinidad, Dr. Bowers' reputation and list of satisfied patients continues to grow.

Please contact our office – practice manager Julie Savage will be happy to answer your questions regarding upcoming or prospective surgeries.

Procedures

FTM
- Hysto's (Hysterectomy)
- Metoidioplasty (Clitoral Release)
- Testicular Implants

MTF
- GRS (Genital Surgery)
- Labiaplasty
- Orchiectomy
- Breast Augmentation
- Tracheal Shave

Dr. Bowers continues to connect with the community at Transgender Conferences and Events nationwide.

- First Event – Woburn MA (Jan 07)
- Colorado Gold Rush – Denver CO (Feb 07)
- Transgender Unity – Houston TX (Apr 07)
- California Dreamin' – San Jose CA (Apr 07)
- Transgender 2007 (IFGE) – Philadelphia PA (Apr 07)
- Esprit – Port Angeles WA (May 07)

Visit our website for up-to-date information on conferences, events, and media appearances.

Trinidad, CO Office
Dr. Marci L. Bowers
328 Bonaventure Street, Suite #2
Trinidad, CO 81082
Phone: (719) 846-6300 • FAX: (719) 846-9500

Seattle, WA Office Consults Only
Seattle Reproductive Healthcare
1229 Madison Suite #840
Seattle, WA 98104
Phone: (206) 328-3200 • Fax: (206) 328-4636

Web: www.marcibowers.com

Email: info@marcibowers.com

Ask Ari

Dear Ari,

As the wife of a crossdresser I am concerned about what to tell the children, when, how, at what age. This is not about people who are transitioning, but rather about crossdressers who want to do the right thing for their kids. At the same time, they don't want the crossdressing to be public information.

– HB

Dear HB:

Talking to children about transgender issues can be challenging, depending on many issues, including their age, the location/community in which you live, and how frequent the crossdressing is and how much a part of your lives it is.

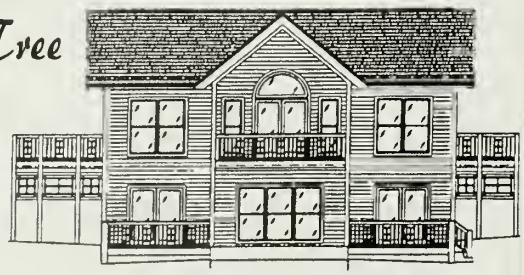
Crossdressing is an interesting phenomenon for many reasons—not the least being how male dress is socially controlled in our culture. The concept of female crossdressing doesn't raise as many eyebrows; indeed, to be diagnosed as a crossdresser in the diagnostic manual, by definition one must be male. Fifty years ago, women wearing pants and comfortable shoes would've been considered unusual, whereas today women can wear anything they damn please, and still be considered perfectly normal. Even females who do crossdress—by this I mean they buy clothes in the men's department, wear suits and ties, and have men's hair styles—are accepted, although it can make life socially complicated and cause employment challenges. Feminism has really made life easier in terms of style and appearance for females, but sadly the restrictions on males is still very much intact.

So, although perhaps it shouldn't matter what clothing males wear, there's no doubt that a man wearing female clothing can be harshly judged. Even male clothing in traditionally female colors can raise eyebrows. For males who crossdress, finding safe and comfortable places to do so can be challenging, and for most crossdressers, the safest place has been their homes. However, when children live in the home it presents boundary issues for the family.

My general opinion about children and transgender is the fewer secrets the better. Despite the old adage that closets are for clothes, when crossdressing is the topic, closets may not actually be the best place for clothes. If children are very young, then dressing should take place as if it is just a regular thing, without any particular introduction or explanation. After all, my children have never asked me why I tend to wear sweatpants and t-shirts in the house, and put on my jewelry and—let's be honest here—a bra—only when I leave the house.

At some point (three, four years old?) children will begin to notice that their daddy is wearing clothes attributed to girls, and ask about it. As is age-appropriate, here is an example of how to answer that question, "Yes, daddy likes to wear girls clothing. Most men don't wear them, and some people are uncomfortable about that, but daddy does like them and wears them at home where no one will make fun of him. How do you feel about that?" Most children will just shrug, partially because they really don't care, and partially because they don't really understand the implications yet.

A child who is reared in a home where crossdressing at home is regular, will have an easier time talking about it as they age. Particularly entering the 'tween and teenage years, they will likely have questions about crossdressing, and begin to feel embarrassment and shame about it. Boundaries will have to negotiated (and re-negotiated) regarding protecting them

The Tree House
"wake up to your true nature"

Transgender haven in mountain splendor near gender-friendly Asheville.
Kindred Spirits Retreats & Guesthouse
190 Tessie Lane, Black Mountain, NC 28711
828-669-3889
HollyFairy@juno.com / www.Trans-Spirits.org
Holly Boswell, your dedicated host

GLAMOUR BOUTIQUE
West Side Plaza (Center Unit)
850 Southbridge Street (Rte 20)
Auburn, Massachusetts
508-721-7800
Wigs, Lingerie, Stockings, Regular and Wide Women's Shoes, Corsets, Etc.
High Quality Breast Forms at the Lowest Prices Anywhere
TRANSFORMATIONS by JAMIE AUSTIN
Hours: 12-6 (Monday-Saturday)
Other Hours by Appointment
Visit our Internet Site at www.glamourboutique.com
Internet Office: 508-347-5758
Fax: 508-347-2427
Directions: Exit 10 (Mass Pike) to Rte 12W to 20W (Next to Spa King)

socially from their friends' judgements. It is tricky to decide how much we want our children's needs to control us, and how much we need to combat their shame, with our steadiness and pride. A good yardstick is to think about the difference between privacy and secrecy. Teens are in the midst of their own puberty, struggling with identity issues, and have difficulty dealing with many aspects of their parents lives, from their jobs to their haircuts to their affection with one another. It's good to normalize the crossdressing, but also okay to not force it into our children's faces at this stage.

Coming out to children who don't know about their parent's crossdressing is a bit more complex. It is probably a good idea to talk about it before showing it in any way. You might want to say something like, "There's something I want to tell you because I think you are old enough to know this about me. Sometimes I like to wear women's clothing. I know that may sound strange to you, but it's something I've done my whole life, and like to do sometimes at home. I'm happy to talk with you more about this at any time." I would then, slowly, over many weeks and months, begin to wear small items of clothing and check their reactions to it. I would continue to engage in dialogue and remember that sometimes it takes weeks or months for reality, and therefore honest reaction, to really hit someone. My best advice: move forward slowly.

I would caution against wearing any provocative clothing, very high heel shoes, low-cut garments, sexy lingerie, even if this is your preferred style. As a general rule, clothing like this will make most children uncomfortable, and won't help them to accept your crossdressing. As much as I hate to have our lives dictated by outside forces, I also think clothing like this could be potentially used against you in legal or custody situation. Also, I caution everyone to be especially sensitive to your spouses' needs and boundaries—wives may well be (over)protective of their children, and this should be respected.

Coming out to children who don't know about their parent's crossdressing is a bit more complex. It is probably a good idea to talk about it before showing it in any way.

As children age, it's important to have resources for them, including books and magazines around the house (like Transgender Tapestry, and Mary Boenke's Trans-forming Families) and to expose them to appropriate documentaries on television.

My hope is that over time the LGB parenting community will become an increasingly safe place for transgender parents, which will give the children of trans people more access to the wealth of resources and support developed over the past 25 years by LGB parents. Both the Family Pride Coalition (www.familypride.org) and The Children of Lesbians and Gays Everywhere (www.COLAGE.org) are great resources for our families. Three other online listserves offering resources for spouses and family are GQTGParenting (http://groups.yahoo.com/group/GQTGParenting/), TransFamily (http://www.transfamily.org/), and My Husband Betty (http://www.myhusbandbetty.com), which has some discussion on crossdressing parents.

Arlene (Ari) Istar Lev, *LCSW, CASAC, is a family therapist and gender specialist, and is founder of Choices Counseling and Consulting 321 Washington Ave., Albany, NY (518) 463-9152. She is a Board Member of the Family Pride Coalition, and the author of the newly released* Transgender Emergence: Therapeutic Guidelines for Working with Gender-Variant People and Their Families *(Haworth Press, 2004).*

She can be reached at info@choicesconsulting.com or on the web at www.choicesconsulting.com.

Suzanne Anderer, CPE

Permanent Hair Removal
A.E.A. Board Certified
Teacher/Lecturer
Electrologist

1.) Accelerated Flash (H.F.)
2.) Flash (H.F.)
3.) Manual High Frequency
4.) Blend - H.F. - D.C.
5.) Multiple Needle Galvanic D.C.
6.) Cataphoresis

(815) 469-0050
8206 Woodvale Rd.
Frankfort, IL 60423

Christine Becker L.I.C.S.W.

Board Certified Diplomate with
N.A.S.W. and A.B.E.C.S.W.

Individual - Couple - Family
Evaluation and Counseling for the
Transgender Community

341 Marrett Road (Rt. 2A)
Lexington, MA 02420

781-862-6170

Fantasy Girl vs. Reality Woman

Miqqi Alicia Gilbert, Ph.D.

Crossdressers live in fantasy. We are not women, not female, and we know that. Unlike our sisters, male-to-female transsexuals, we do not doubt that our sex is right, and do not believe that we really are female while being born male. Many of us, at least sometimes, wish we were women, but we know that we are not—and most of the time, that's all right. When we are dressed en femme, or sometimes when not, we involve ourselves in the fantasy, the make-believe, that we are women, that we are female. When we do this, our woman-selves take over and bring about changes in our voices, manner, and, for some, our way of thinking. We perceive ourselves as women, and imagine that we are.

The fantasy of who we are can vary, change, and alter over time or for each event, but for the vast majority, there is one constant: the woman we are is invariably attractive, popular, happy, and carefree. She has a great sense of style, perfect skin, lovely hair, and perky but well-sized breasts.

She is voluptuous and sexy without being slutty. She is independent, but capable of surrendering herself emotionally, and not afraid to be taken care of. She is intelligent and bright, while remaining wholly feminine. She favours high heels, adores skirts and dresses, and owns expensive lingerie which gives her a sense of confidence, sexiness, and femininity. Mind you, she also enjoys showing off her trim athletic body in a pair of tight jeans and a crop top, or a hot pink running outfit.

Of course, every crossdresser's fantasy girl varies, and yours might be different from the one I describe above, but the commonalities are certainly there. We all imagine ourselves as attractive, sexy, popular, and, above all, carefree. We have the world on a string because we are attractive girls without a worry in the world. We aren't concerned about money, our health, backaches, bosses, job security, perspiration stains, or whether or not we look good, because we know we do. We're pretty girls, and pretty girls have it made.

Now, I'm not going to ask why this is our fantasy. The answer to that is in the question itself: it's a fantasy, and fantasies are supposed to be fun. What would be the point of having a fantasy where I'm a bag lady? Why have a fantasy where you're an unattractive woman with chronic psoriasis? It just doesn't make sense. When my granddaughter plays pretend, she's always a beautiful princess, not a plain scullery maid. Why should I have lower standards? I shouldn't, and I have every right and reason to enjoy my fantasies to their fullest. Of course, sometimes my granddaughter forgets that she's not really a princess and becomes somewhat authoritarian and, shall we say, imperious. That's when we have to step in and remind her of the reality.

Crossdressers also need to be reminded of reality now and again. We need to be reminded that there is a world of difference between the fantasy girl we create and the life of a real woman. The reality woman who lives with us, works with us, is sometimes happy, may be popular within a circle of friends, and hardly ever carefree. She may also fall far short of the ideal image of the perfect women with which we are flooded day and night. She may have a big nose, little eyes, pocked skin, small breasts or too-large breasts, no hips or huge hips, a too-large mouth with big teeth, a pointy chin, a sloping forehead, or any other characteristic or combination of characteristics that fly against the dictates of beauty. From the time she was a very little girl, say seven years old, she was assessed by her girlfriends, schoolmates, and all the little boys she came across. Even before that, she knew that beauty was important, but was too young to stop believing those around her who told her how pretty she was. At some point comparisons started, and then life got more complicated.

Like Venus Xtravaganza, the star of *Paris Is Burning*, we imagine being a beautiful bride in a beautiful house where our only concern is what to make our loving husband for dinner.

Imagining that life as a woman means being carefree is a serious trap. We tend to believe that if we were women, then there would be some man who would take care of us. Like Venus Xtravaganza, the star of *Paris Is Burning*, we imagine being a beautiful bride in a beautiful house where our only concern is what to make our loving husband for dinner. We never imagine ourselves as single mothers struggling to put food on the table because the SOB we married won't pay child support for the three kids he left behind. There are more single mothers living below the poverty line than any other group. Of course, in our dream we are married and our husbands have good jobs and support us well. We don't imag-

ine his being unemployed and our cleaning houses for 12 hours a day and then going home and trying to pay attention to the demands of a family. When we think of being a maid, we're not wearing a drab hotel housemaid uniform with plain cheapo Wal-Mart underpants being timed by a supervisor while we clean strangers' toilets. No, we're in a French maid's outfit with fabulous lingerie playing delicious sex games.

Crossdressers always see themselves in the winner's circle. We do not imagine being a loser, being the girl who no one likes or who just doesn't fit in. Hell, many of us had enough of that as boys. But those girls are there, and their lives aren't simpler because they are female. There is as much competition, as much stress, as much trouble being a woman as being a man. If anything, we have what is usually called "male privilege"—the ability to walk safely, get a larger variety of jobs, not have prime responsibility for home and child care, and get paid more.

The fantasy girl, if she is not a cosseted homemaker, has an interesting job where she is important and well-paid. But in reality, she's in the pink collar ghetto, or in the service industry, or even the sex trade. If she works in business, it's more than likely that she's an administrative assistant, which is a title given to a secretary in lieu of a raise. If she's lucky, she makes maybe a quarter of what her boss makes, and if she's luckier, he's considerate and treats her like more than a piece of furniture.

All right, you say, but there are beautiful fashion models, actresses with glamorous lives, and stunningly beautiful women executives in sharp-tailored business suits and spike Jimmy Choo heels. But two things to remember: first, for every one of those women, there are five thousand bank tellers, telephone operators, file clerks, typists, and streetwalkers; and secondly, the beautiful model is strung out on uppers to keep up the pace, the glamorous actress is being abused by her husband, and the stunning executive is in therapy over deep-seated conflicts arising from not having a family.

Most of us don't often think about family. It's a tricky fantasy because it crosses some boundaries such as incipient or vestigial homophobia. You can't have a heterosexual family fantasy without having a husband, and for some,

The fantasy girl, if she is not a cosseted homemaker, has an interesting job where she is important and well paid. But in reality, she's in the pink collar ghetto, or in the service industry, or even the sex trade.

that's a bit too much. But I think it's more than just that. I believe the complexity of the fantasy makes it too close to reality. I mean that fantasizing about having children, imagining having given birth, raising sons and daughters, dealing with the sorts of issues and things many of us, as fathers, know well, is just too close to reality. There's no easy way to make that glamorous; no easy way not to include diaper-changing, exasperation, exhaustion, worry, and screaming fits. You just can't keep reality out of some fantasies and still continue with it.

So here's what I want you to do. Imagine your fantasy girl. It doesn't matter if you have many, just pick one. Now, using your own words, briefly describe her in each of the following categories (one word may be enough.) For example, in the first category, Attractiveness, you might say, "extremely attractive" or "reasonably attractive," or so on.

- Attractiveness
- Body shape
- Age
- Occupation
- Financial status
- Marital, partner or courtship status
- Child status
- Other status of our choosing

Once you have fixed her, consider answers to the following.

- How does she feel about her looks?
- Does she like her hair?
- How does she feel about her body shape?
- How old is she, really? No younger than you, please!
- How secure is her job? Does she really like what she does?
- If she is married or partnered, how is it going? If not, how does she feel about it?
- Is she pressured by family to get married? To have children?
- If she has children, how does it fit in her life?
- If she doesn't have children, how does she feel about it?
- Are her children happy? What are her concerns for them?
- Does she worry about breast cancer? Is it in her family?
- Has she ever been raped? Assaulted? Hit by a husband or boyfriend?
- Does she worry about losing her looks? About her breasts sagging? Cellulite?
- How hard does she have to work out and/or diet to keep her figure?
- How is her mother's health? Does she have primary responsibility for her parents?

Now come up with more questions of our own. Fill out your fantasy girl's life until you can see her as a reality woman, and then welcome yourself to the real world.

Miqqi Alicia Gilbert, *Ph.D., is a professor of philosophy at York University in Toronto, Canada. She writes, "As always, your feedback is important to me. I need to know you're out there. Please drop a line to miqqi@gilbert1.net, and send your stories to the same address."*

In issue #104 of Transgender Tapestry *we devoted considerable space to the controversy surrounding Michael Bailey's book;* The Man Who Would be Queen, *and the ongoing debate over "autogynophilia". As part of the this debate, we published a highly controversial article; "I am *Arune*" by Willow Arune which was part of an online exchange with Andrea James and Lynn Conway. Due to space constraints we were unable to include the following article by Andrea James, written in response to Ms Arune's piece. In fairness, Ms James's response should have published alongside Ms Arune's article. Our publication of Ms Arune's essay does not in any way constitute an endorsement or validation of the opinions within. IFGE does not endorse Ms Arune's position or the theory of "autogynophilia". In our efforts to promote a balanced and open dialog we often publish ideas to which we are opposed. We trust our reader's to weigh the available information and reach their own conclusions.*

A Defining Moment in Our History

by Andrea James *©2004 Andrea James. All Rights Reserved.*

Interest in feminization, historically revered or feared, has benefited from advances in science which expand possibilities for its physical expression. These advances also led to scientific descriptions of gender variance as alternatives to religious models. Some allegedly scientific models being used merely replace metaphors of sin with metaphors of disease and impairment, rather than using objective scientific language. The time has come to examine these judgmental models: the assumptions behind their definitions, how they masquerade as science, their roots in eugenics, their impact on our access to health services, and their political implications.

The most insidious disease model appears at first glance to be progressive, even liberal, but on closer examination, it views gender variant behavior in children and adults as a psychosexual pathology (a fancy way of saying it's a sex-fueled mental illness). Though the idea has been around since the 19th century, new language for this "disorder" was proposed by Ray Blanchard (1989) and restated by Anne Lawrence (1997) and J. Michael Bailey (2003). Though the Bailey-Blanchard-Lawrence (BBL) model claims to be non-judgmental in a moral sense, it is undeniably judgmental in suggesting gender variance is a disease.

These old school sexologists still use terminology based on century-old ideas about gender-variant behavior as a sex-fueled disease. Their definitions tangle up several distinct threads about sex and sexuality in our community. Inflammatory language about transwomen like "man who would be queen," [1] "man without a penis," [2] or "men trapped in men's bodies" [3] has led to responses in kind about BBL and their apologists, but thankfully, such polemics are now limited to shrill but secluded fringes of discussions about untangling the mess they've made.

Definitions and thresholds

Scientific language evolves with understanding, and scientific discussions require words be used with scientific precision. In short, definitions matter. A definition simultaneously includes and excludes. It affects how people view our community, especially those who expose problems with existing definitions. BBL and their apologists mock the evolution of definitions and ideas as "politically correct," [4,5,6,7] a term used by guardians of convention that signals a lack of intellect and contempt for scientific progress. For instance, Lawrence's opening salvo brags of being one of the "troublesome people who are inclined to doubt the conventional wisdom" about transgender eroticism, then just ten sentences later defends Blanchard's use of the inaccurate and offensive term "homosexual transsexual" because it is "conventional usage in the psychiatric literature." [8] [emphasis mine]

Specialized definitions for many words in this debate evolved within separate institutional realms. Though used differently, a term as defined in one field influences another field, especially as we see attempts to merge biology, psychology, law, and medicine into biopolitics. [9] Within the current medico-juridical system, clinical thresholds affect legal thresholds and vice versa.

Imprecise and idiosyncratic definitions plague this debate. The BBL model declares transsexual women are men with one of two sexual desires: "homosexual" (males aroused by males) and "autogynephilic" (males aroused by the thought or image of themselves as women). Both categories efface our identities as women, but "autogynephilia" is more problematic in many ways. One major problem is the tendency for some who embrace the term to look at the etymology and think it denotes an innocent and happy form of feminist self-esteem: "I love myself as a woman!" they'll say. I do too, but that's not what this word denotes. When I say, "'Autogynephilia' is defined by its creator as a type of paraphilia," some say, "Well, that's not how I use it." That's like saying someone is a pedophile because she loves children, or that I am a zoophile because I love my pets. Those terms are clinical and legal descriptors. Yes, "pedophile" literally means "love of children" in Greek, and "autogynephile" means "love of self as woman," but both terms are inexorably linked to their clinical origins as psychosexual pathologies.

Calling oneself or others "autogynephilic" is participating in one's own pathologization, and it legitimizes this fake disease when people claim they don't have it. BBL are engaging in scientific McCarthyism, where they claim a hallmark of "autogynephilia" is that those afflicted will deny it. Any refutation becomes proof they are right, a no-win situation like asking "when did you stop beating your wife?"

When we say "autogynephilia" is a made-up disease, some mistakenly think we are claiming erotic interest in feminization is made-up, too. Obviously, this exists. Many women in our community have been very open and honest about their erotic interest, [10] yet still take issue with labeling it a disease. [11]

Sex and sexuality

My response to "sexology" is similar to how a person of color might respond to "raceology." I question anyone who seeks to draw bright lines between nuanced possibilities of sex and sexuality, especially when they claim their attempt is science instead of something arbitrary and subjective. Trying to map a scientific schema onto complex traits and behaviors is like turning an impressionist painting into a paint-by-numbers. Those who fear miscegenation of the sexes or sexualities are just like those racists who use "science" to reinforce social-

ly constructed categories of ethnicity. As Anne Fausto-Sterling notes, "Labeling someone a man or a woman is a social decision. We may use scientific knowledge to help us make the decision, but only our beliefs about gender—not science—can define our sex. Furthermore, our beliefs about gender affect what kinds of knowledge scientists produce about sex in the first place." [12]

What kinds of knowledge about sex are BBL producing? They claim variously that homosexuality appears to be an evolutionary mistake [13] and a "developmental error" [14], and gender variance is a "defect in a man's sexual learning," [15] and a "sexual problem." [16] It makes sense that a doctor would choose a disease metaphor and psychologists would use a mental disorder model to describe their observations and impressions. If we have a disorder, then what is the "order" to which they adhere? They imply the "purpose" and "function" of sex and sex organs is procreation. Why, it's so obviously true that the belief shouldn't even be examined, right? According to people who believe this overly simplified idea, males have evolved (or were designed) to be attracted to females, and vice versa. In their worldviews, anything that deviates from that is, well, deviant.

Well, to borrow a phrase, a few troublesome people are inclined to doubt this conventional wisdom. [17] Many of us question Lawrence's claim that sexual desire is "that which moves us most." [18] We point to our experiences and feel our identities are what drive us; Wyndzen shows psychology supports our recognition of how powerful a force "identity" can be. [19] We even question some passages of Darwin and the Bible (at the same time, no less!). BBL get very upset when highly respected evolutionary biologists like Roughgarden [20] or Gould [21] question their most deeply-held beliefs about sexual selection and human behavior.

Eugenics, genetics, degenerates, gender

The words "eugenics," "genetics," "degenerates," and "gender" all derive from the same Greek root meaning "to produce or bring forth life." Some sciences and some religions seek to explain our genesis and control our reproduction of subsequent generations. New reproductive technologies are ushering in a host of bioethical issues and raising the specter of a new wave of eugenics, where the genocide (another related word) will happen before or shortly after conception, after genetic material is screened for "undesirable" traits. Should people with Down Syndrome or dwarfism be eliminated from the gene pool? How about intersexed people? If Bailey's colleagues find the "gay gene," [22] should we wipe out sexual minorities, too? What about gender minorities? Will we see a "transgenocide"? Who decides what's a disease or degeneracy?

As evidenced by BBL's metaphors of disorder and disease, people can only express ideas in the language they have available. Their models of sex and sexuality originated with doctors and criminologists in the late 19th century eugenics movement, and BBL's ideas haven't evolved much from the influential works that shape their thinking. After Darwin's *Origin of the Species* (1859) came Francis Galton's *Hereditary Genius* (1869). Following ideas in that book, Galton coined the term "eugenics" in 1883, which melded with the emerging fields of criminology and sexology. Though the term "eugenics" is now rightfully associated with Nazism, a few modern adherents hope to usher in an "Age of Galton." Bailey and Blanchard are charter members of a conservative-run eugenics discussion group devoted to this pursuit. [23]

Three physicians who were Galton contemporaries are central to the BBL worldview: Richard Freiherr von Krafft-Ebing, who wrote *Psychopathia Sexualis* (1886); Havelock Ellis, who wrote *The Criminal* (1889) and *Sexual Inversion* (1897); and Magnus Hirschfeld (coiner of both "transvestite" and "transsexual"), who in 1897 founded Germany's Scientific Humanitarian Committee, whose motto was "justice through science." Like BBL, these doctors genuinely believed that social ostracism of sexual minorities would be eliminated through science, but we all know what happened next in Germany. These doctors' "scientific" models were imbued with eugenic paternalism (they believed homosexuals had a pathology and were unfit for procreation), and they claimed those who engaged in non-procreative sex were biologically different. By mid-century, Hirschfeld's institute had been destroyed, and persecuted minorities had been rounded up and murdered based on "scientific" models that claimed groups like Jews, gays, and other persecuted minorities were "degenerate," biologically distinct, and a threat to "social hygiene."

Lest we think this is an isolated phenomenon that only happened in Nazi Germany, in America, disability and race took center stage in the eugenics movement, [24] which focused on sterilization and birth control for the "unfit." [25] In Canada during the same period, the focus was immigrants, and the method of control was psychiatry. A physician named Charles Kirk Clarke oversaw the two largest Canadian asylums before accepting Canada's top mental-health post. Clarke advocated eugenic policies to limit the immigration and marriage of the "defective." He also used psychiatric diagnoses to incarcerate new citizens. Foreign-born patients were 50% of his institutionalized population, including political activists, homosexuals, and other "defectives." [26]

Clarke's sociobiological leanings are still alive and well at the institution named after him, The Clarke Institute in Toronto, where Ray Blanchard works. [27] There, Kurt Freund and Blanchard used Freund's controversial plethysmograph to delineate deviance. [28] Though the quack device is just a lie detector for the penis (open to manipulation and interpretation by both subject and observer), they used it extensively to separate homosexual from "non-homosexual," and later to do sex experiments on "male gender dysphorics, paedophiles , and fetishists," which they lumped together, yet divided into homosexual and "non-homosexual." [29]

In historic diagnoses for sex problems, homosexuality and masturbation were "diseases" that could strike either sex, but other problems were gendered degeneracy: women who had "too much" interest in straight sex had the now-discredited disease "nymphomania," while men who had "too little" interest in it were inverts or perverts, a still legitimate disease category called "paraphilia."

Dysphoria, disease, disorder, disability, defect

According to my medical records, I am mentally ill. The psychiatry industry's Diagnostic and Statistical Manual of Mental Disorders (DSM) says I am allegedly afflicted with

"gender identity disorder." Before that, I had "childhood gender nonconformity," from their special "kids' menu" of mental disorders. Others with an interest in feminization get diagnosed with the "disorder" of "transvestic fetishism." [30] For many years, some in our community have relied on mental illness models as a form of validation. I ascribe to the view that "psychiatric diagnoses are stigmatizing labels, phrased to resemble medical diagnoses and applied to persons whose behavior annoys or offends others. 'Mental illness' is not something a person has, but is something [a person] does or is." [31]

I suppose I had a "dis-ease," an uneasiness, a dysphoria about the sorts of social and sexual expression I was allowed in the gender roles assigned to me at birth. I did not conform until it became clear in 7th grade that the other option was ever-increasing ostracism and violence, but since when is non-conformity a disease? Imagine a mental illness diagnosis for "racial nonconformity" or "religious identity disorder."

Disease models affect the kinds of knowledge produced by those who use them. Bem called sex researchers' preoccupation with the causes of homosexuality "scientifically misconceived and politically suspect" because embedded in their preoccupation with causality is the idea that something went wrong that needs to be diagnosed and fixed. [32] The situation is no different when we look at how sex researchers study transgendered persons. BBL are what Ordover calls "biological apologists" who look to the body for absolute truths. A major medicalization of homosexuality occurred in the 1990s, in response to AIDS (that disease led to renewed interest in a "gay gene" and later a "gay germ" disease model of homosexuality). [33] While Bailey was drawing federal funds to isolate homosexuality the way others looked for HIV, nobody was looking for the "straight gene" or "straight germ." Like a good eugenicist who believes biology is destiny and genetics dictate human behavior, Bailey started linking gender roles to genetic discussions: "childhood gender nonconformity does not appear to be an indicator of genetic loading for homosexuality." [34] Is gender genetic?

Despite these problems, many in our community embrace a disease metaphor. Lawrence intones about "symptoms" of transsexualism, its "clinical course," the benefits of "palliative treatment." [35] Lawrence then magnanimously claims that "everyone has a right to self-define," yet asserts that those who disagree with Lawrence's diagnosis aren't being very honest with themselves or others. A "palliative treatment" helps symptoms while leaving the disease uncured, and the uncured disease can be a personal and political identity. In her important series of scientific criticisms of Blanchard, Wyndzen cites studies on self-verification where people "assimilated their illnesses into their identities." [36] Almost everyone who is attracted to the concept of "autogynpehilia" identifies through metaphors of impairment. Many are on public assistance, which seems related to their fears about removal of gender variance from the DSM. They fear subsidized medical services will be denied if there is no mental illness classification. But what do they think will happen if there is differential diagnosis that claims their subgroup does all this to indulge an autoerotic interest? Should insurance companies give out high heels as "palliative treatment" for shoe fetishists?

As Lawrence notes, "There are many human behaviors that look like the same thing, but really aren't." [37] Previous medical attempts to catalogue behavior like Lawrence's were not only pathologizing, but insulting: People like Lawrence were "transvestitic applicants for sex reassignment" [38] who are "aging" [39] and "distressed," [40] suffering from "pseudotranssexualism" [41] a "non-transsexual" variant of "gender identity disorder" (GIDAANT), [42] and "iatrogenic artifact." [43] Many notable "borderline" cases are doctors: Renee Richards, Anne Lawrence, Gregory/Gloria Hemingway. They may epitomize these published observations. They all self-treated, vacillated, and "detransitioned" to varying degrees, and all three challenge existing diagnostic categories. [44] If interest in feminization is an iatrogenic artifact (a disease made up by doctors), wouldn't doctors be the best evidence of that? Further, why would Dr. Marci Bowers transition without incident in the same hospital group that forced Anne Lawrence to resign? Do they really have the same "disease"? I have never heard Dr. Bowers have to assert she's a "real" transsexual, as Dr. Lawrence has.

I do not defer to people just because they are clinicians. My work fighting quacks and consumer fraud has put me in touch with countless "experts" who have no business in science or medicine. Some "expert" will probably diagnose my questioning "experts" as "authority nonconformity" or some other made-up disease to undermine my credibility. After all, my questioning the legitimacy of "autogynephilia" is evidence I'm afflicted with it. To refute that kind of argument, we need to contextualize the term.

"Paraphilia" and "autogynephilia"

The term "paraphilia" first appeared in 1923, in a book prepared for doctors and criminologists by physician Wilhelm Stekel. [45] Over eighty years later, BBL collaborator Simon LeVay still calls paraphilias "illnesses that need treatment." [46] "Paraphilia" is the psychiatric term for problematic sexual desire or behavior. The current name for this alleged mental disorder first appeared in the DSM in 1980. [47] It describes "paraphilia" as "recurrent, intense sexually arousing fantasies, sexual urges, or behaviors involving nonhuman objects the suffering or humiliation of oneself or one's partner, or children or other non-consenting persons....

The behavior, sexual urges or fantasies cause clinically significant distress in social, occupational, or other important areas of functioning" [48]

Some people who identify with the diagnosis of "autogynephilia" chime in at this point and say, "Well, then I don't have a paraphilia, because I don't think I have a problem." The most recent version of DSM was revised just for them—it says this illness can be diagnosed even if the person does not experience any subjective distress or impaired functioning. [49] LeVay notes: "This is quite a significant shift; it emphasizes that psychiatrists may go beyond responding to clients' complaints and may use their expertise for other purposes, such as protecting society from sex crimes." [50]

"Autogynephilia" is not a behavioral model, it describes a sex-fueled mental illness that lumps gender variance in with sex crimes. BBL believe that paraphilias cluster, meaning that they believe that "autogynephiles" are more likely to be

aroused by children, corpses, excrement and other illegal and socially unacceptable things. This diagnosis was widely ignored after Blanchard first suggested it in the Journal of Nervous and Mental Disease in 1989. [51] By the end of his series of papers, Blanchard was shoehorning other behaviors into his model with crackpot variants like "partial autogynephilia." [52] However, Blanchard and his colleagues had enough influence in this rarely-studied subspecialty to get "autogynephilia" mentioned in the DSM. [53] The work would have remained an obscure intradisciplinary skirmish until Lawrence found Blanchard's articles in 1997, during a time of great need. A year earlier, Lawrence's erotic interest in ritualized genital modification led to indulging that interest. [54] Lawrence had taken "physician, heal thyself" to heart previously, and after yet another failed "cure" in the form of vaginoplasty, Lawrence's fascination did not wane. In 1997, a lack of social acceptance at work (described in one account as "bizarre behavior") [55] and an incident where Lawrence examined an unconscious patient for signs of ritualized genital modification ended a respected career. [56] Discovering Blanchard was clearly revelatory for Lawrence, who now had a diagnosis to explain what happened. Suddenly, this forgotten diagnosis had a vocal and influential champion. I dismantle the pseudoscience behind "autogynephilia" in a longer essay elsewhere. [57]

A scientific or reasonable discussion of "autogynephilia" is like a scientific discussion of horoscopes: there's no science to discuss, only pseudoscience. Yes, both concepts exist, but that does not mean either are legitimate science. Some people have a need to create an identity based on a worldview where people are predictable based on vague, unproven categories that arbitrarily assign traits to everyone, imposing order onto an unpredictable and incomprehesibly complex world.

"Transsexual" defined

BBL have proposed several definitions for "transsexual" that include people not previously considered within that definition. Their definitions view gender variance through the lens of disordered sexual desire. Bailey defines "transsexual" as anyone who has "the desire to become a member of the opposite sex." [58] They do not have to act on this desire—"only serious thoughts" are enough to qualify. [59] This model reflects Bailey's definitions of sexual orientation: someone is a homosexual whether they act on their desire or not. Lawrence believes transsexuality is "fundamentally about changing one's anatomy, or sex; and that sometimes it may have little to do with gender identity, or with gender role." [60] Some do this "not primarily because they have a gender problem, but because they have a sex problem, and indeed a sexual problem… the expression of a paraphilia" [61] Blanchard says he's reluctant to label children as "transsexual," [62] which is reminiscent of the "pre-homosexual" language used by his homophobic counterparts in "gay cure" groups like NARTH. [63] Blanchard's colleague Ken Zucker is a vocal advocate of reparative therapy for gender-variant children, and he considers transsexuality "a bad outcome." [64] In fact, Bailey has noted that unchecked, this disease could spread: a world tolerant of gender-variant children "might well come with the cost of more transsexual adults." [65]

Echoing Lawrence's strict anatomical construction of "transsexual," a quaint aphorism claims, "If you aren't a transsexual before surgery, you are after." Really? What about David Reimer or others surgically altered as children who do not identify as transsexual? [66] Conflicting definitions occur within any demographic grouping. Extremist separatists from both sides of any constructed binary often create unlikely alliances: for instance, "people of color" and "African-American" are terms debated by both ethnic separatists and conservatives. [67] In our community, pluralist concepts like "queer" or "transgender" are debated in circles where distinctions between gay men and transwomen, or between crossdressing and transsexualism, are very important.

Lawrence insists the few who embrace this diagnosis "do not declare ourselves sick." [68] Not morally sick, anyway, but physically sick. Lawrence's self-descriptions have remarkable parallels with descriptions of binge-and-purge cycles among crossdressers who hate their behavior, or those "afflicted" with "unwanted homosexuality": "The loneliness and disconnection from others that typically accompany autogynephilia [sic] are a large part of what makes this condition feel like genuine paraphilia (i.e., a "disorder") to many of us who experience it (and I'm including myself here) and not merely a "benign variant" form of human sexuality." [69] Swap "autogynephilia" with the word "homosexuality," and Lawrence's comment would feel right at home in a NARTH publication. Lawrence's "problem" is not self-love, but self-hate.

For those of us who view "gender" and "sex" as socially constructed, transsexualism can't be separated from its social component. Phenotype can trump genotype; gender expression can trump anatomy. Those who need to use anatomy as evidence of their identity have failed in gaining acceptance within a social or institutional framework. Everyone has a right to self-identify, but if others don't accept that proclaimed identity, we must either accept their lack of acceptance, or work to change their minds. People can legislate rights, but not acceptance. That has to be earned.

Audre Lorde said "Your silence will not protect you." [70] I say your anatomy will not protect you, either. Legal and medical models based on anatomical benchmarks for "male" and "female" will inevitably conflict and fail. Sexists who wish to efface the identities of women like me can always find a physiological or behavioral reason to say I am "'really' a man," and some of the worst offenders are "helping professionals" and people in our community. They echo the racists who came up with "scientific" schemes to determine who was "'really' black," or heterosexists like BBL who create ways to determine who is "'really' gay."

Gatekeeping versus services on demand

Much of my early activism was informed by sex-positive, pro-choice feminism. We passed out condoms and "Just Say Yes" sex-ed books at Chicago Public Schools, and we defended clinics from Operation Rescue. One of our major initiatives was family planning services (including abortion) that were "safe, free and on demand." I have always seen parallels between family planning and transition-related medical services, both of which were once only available through back alley clinics and black market sources. Women in our community died from this, and still die from illegal and unregulated products and procedures because of our legal status. I

believe controlling our bodies is a fundamental human right. If someone wishes to undergo a vasectomy, vaginal rejuvenation, abortion, facial tattoo, piercings, tongue splittings, facial feminization, breast implants, mastectomy etc., I believe these procedures should be available to anyone who is willing to sign a release. I find it quite telling that our surgical procedures and abortion both face similar challenges, since both involve altering one's capacity to reproduce.

Psychiatric gatekeeping only works for those who are unwilling or unable to find easier and faster ways. Before the internet, most young people got what they needed through extralegal networks (many poor people still do), and anyone who had the means would skip gatekeeping altogether and jet off to an exotic locale, as it had been done for many years before the gender clinics began imposing controls. At the apex of the gender clinic system, only those willing to endure a process akin to criminals at a parole hearing took that route—people who would say whatever the gatekeeper wanted to hear in order to get what they desired. [71] Ironically, many who tried to get around gatekeeping during their own involvement now insist it remain in place. [72] Lawrence, who is fond of quoting Audre Lorde, [73] must have missed "The master's tools will never dismantle the master's house." [74] Gatekeeping also appeals to those who don't get much validation except from gatekeepers. The acceptance letter becomes about the only acceptance they get. Not only is getting a vagina a status symbol and evidence of identity for this tiny group, but "beating the system" is a status symbol, too (which might also explain the correlation between "autogynephilia" support and welfare support).

I should note that I had a great therapist who helped me immensely. I probably would have gone even without being required. Therapy and support should be encouraged, but voluntary, and without the stigma of disease, in the way that someone questioning their spiritual beliefs might find therapy helpful without needing their spiritual journey labeled as a "religious identity disorder." With gatekeeping, we end up with people like BBL controlling access to services in exchange for money or sex. "Sexology" is an unregulated activity in most states, meaning anyone could set up shop as a sexologist or sex therapist. Bailey, Lawrence, and others have all used their "sexologist" credentials to gain easier access to sex partners. Some dismiss this as OK because they sign our little permission slips so we can get medical services. Call me old-fashioned, but I don't feel it's ethical or scientific for gatekeepers and sex researchers to have sex with clients and research subjects. I also don't want my tax dollars federally subsidizing the sex life of a self-hating tranny-chaser like Bailey, so he can meet women like me and later claim "we have the brains of men but the genitals of women" [75] or are prone to criminal activity and sexual promiscuity.

Here's my question: why not cut out these middlemen and simply request and receive services? If people go to their physician and say they are depressed or anxious, the doctor believes their self-report and suggests options. Why can't it be that simple for us?

Replacing GID as the principal diagnostic means for obtaining medical service is considered a top health priority in our community. Citing a progressive San Francisco program, the National Coalition for LGBT Health states: "There is a great need for more such programs that avoid GID as a requirement for access… this [requirement] results in many transgender people avoiding the psychiatric diagnosis process altogether, and not accessing medically regulated Trans Health Services." 76 The interest itself isn't the problem, it's the anxiety and depression caused by depriving its expression. [77] If in some cases hormones and surgery help relieve anxiety and depression, they should be available as an effective, time-tested option.

Roughgarden notes: "Their bogus categories and made-up diseases are intended to subordinate, not to describe." [78] Until we get away from this childlike dependence and deference to so-called "experts" simply because they take our money or don't kick us out of their offices, our accommodation in healthcare and law will not be fully realized.

Beyond BBL

People like BBL rarely admit they are wrong, because they are very concerned about their academic legacy (which mirrors their beliefs about offspring). They will spend the rest of their lives fighting tooth and nail to defend their words and actions, but in the end BBL will be regarded as an interesting curiosity from the waning years when our community was considered disordered and diseased because of our interest in feminization, in whatever form that interest might take. Luckily, we don't have to convince them they are wrong; we just have to convince everyone else.

We need to embrace judgment-free models to describe these phenomena. I hereby suggest the phrase that leads off this article: interest in feminization (IF) and the subset erotic interest in feminization (EIF) as umbrella terms without the stigma of disease. It encompasses not only our community, but anyone regardless of motivation, affectional orientation, or gender assigned at birth. Change "F" to "M" in the acronym for the F to M folks. I can think of a laundry list of problems with this proposed terminology, but this article is part of an ongoing evolution of ideas. I'll leave the definitive statements to those who fancy themselves "experts" who claim they know "the truth." My thoughts here won't be the end of old ways of thinking, but with luck, it will spark some new ones, where we describe ourselves and our identities without the stigma of sin and disease.

From the day in April 2003 when Professor Lynn Conway began an investigation into Bailey's book, [79] it was clear that this was a defining moment for our community. We mobilized all around the world as never before. [80] We made sure this book did not become another Transsexual Empire. [81] BBL underestimated everything about us, from our numbers, [82] to our intelligence, [83] to our ever-strengthening network, to the direct contact we have with our youngest and most vulnerable, to our influential positions in every career and profession, to our ability to effect positive change. [84] This isn't just evolution, it's revolution. We're replacing sin and disease with pride and strength, and this is only the beginning.

References & Notes

The author would like to thank Drs. Madeline Wyndzen & Nancy Ordover for key insights & research that informed this article. Full texts of many references below are available online via: http://www.tsroadmap.com/bbl

1. Bailey JM (2003). The Man Who Would Be Queen: The Science of Gender-Bending and Transsexualism. Joseph Henry Press.
2. Blanchard R (2004), cited in Armstrong J. The body within, the body without. Globe and Mail, 12 June 2004, p. F1.
3. Lawrence AA (1998). Men trapped in men's bodies: An introduction to the concept of autogynephilia [sic]. via annelawrence.com.
4. Lawrence AA (2000). Sexuality and transsexuality: A new introduction to autogynephilia [sic] via annelawrence.com.
5. Pinnel R (2003). Gay, straight, or lying? Science has the answer. Joseph Henry Press sales materials for The Man Who Would Be Queen.
6. Petersen M (2003). Resignation letter to HBIGDA, 4 November 2003.
7. Cantor J (2003). Book review: The Man Who Would Be Queen. APA Division 44 Newsletter, Summer, 2003.
8. Lawrence AA (1998). Men trapped in men's bodies.
9. Foucault M (1976). Il faut défendre la société [Society must be defended]. Gallimard/Seuil, Paris, 1987, p. 215-216., Chapter 11 (17 March 1976 lecture).
10. McCloskey D (2000). Crossing: A Memoir. University of Chicago Press.
11. McCloskey D (2003). Queer Science [review of Bailey's Man Who Would Be Queen]. Reason, November 2003.
12. Fausto-Sterling A (2000). Sexing the Body: Gender Politics and the Construction of Sexuality. Basic Books. Excerpted at: sympasian.com/ijt/gilbert/sterling.htm
13. Bailey JM (2003). KOOP radio interview. Transcription at: donnarose.com/JMBInterview.html
14. Bailey JM (1999). Homosexuality and mental illness. Archives of General Psychiatry. 1999 Oct;56(10):883-4.
15. Blanchard R (1991). Clinical observations and systematic studies of autogynephilia [sic]. Journal of Sex and Marital Therapy, 17(4) , 235-251.
16. Lawrence AA (1999). Lessons from autogynephiles [sic]: eroticism, motivation, and the Standards of Care. via annelawrence.com.
17. The medical ideas of function, cause (etiology), and teleology conflict at times with evolutionary theory. See Wyndzen at: genderpsychology.org/gender_queer/teleology.html
18. Lawrence AA (2000). Sexuality and transsexuality.
19. Wyndzen, MH (2003). Autogynephilia & Ray Blanchard's mis-directed sex-drive model of transsexuality: genderpsychology.org/autogynephilia/ray_blanchard, from Psychology of Gender Identity & Transgenderism:genderpsychology.org/autogynephilia/ray_blanchard/anne_lawrence_identity.html
20. Roughgarden J (2004). Evolution's Rainbow: Diversity, Gender, and Sexuality in Nature and People. University of California Press.
21. Gould SJ (1996). The Mismeasure of Man. W. W. Norton & Company.
22. Dawood K, Pillard RC, Horvath C, Revelle W, Bailey JM (2000). Familial aspects of male homosexuality. Archives of Sexual Behavior. 2000 Apr;29(2):155-63.
23. Bierich H, Moser B (2003). Queer science: An 'elite' cadre of scientists and journalists tries to turn back the clock on sex, gender and race. SPLC Intelligence Report, Winter 2003. Sailer founded the group on 3 March 1999; Bailey and Blanchard both joined on 4 March. Like early eugenicists, this group advocates what they believe is a "benign" form of eugenics called positive eugenics, where "good" traits are encouraged, but this inevitably leads to negative eugenics, where "bad" traits are eliminated. For a Who's Who of the modern eugenics movement, see the full list at: tsroadmap.com/info/human-biodiversity.html
24. Block E (2003). War Against the Weak: Eugenics and America's Campaign to Create a Master Race. Four Walls Eight Windows.
25. Buck v. Bell, 274 U.S., 200, 207 [1927]: Associate Justice Holmes: "It is better for all the world, if instead of waiting to execute degenerate offspring for crime, or to let them starve for their imbecility, society can prevent those who are manifestly unfit from continuing their kind. The principle that sustains compulsory vaccination is broad enough to cover cutting the Fallopian tubes."
26. Dowbiggin IR (1997). Keeping America Sane: Psychiatry and Eugenics in the United States and Canada, 1880-1940. Cornell University Press.
27. Though they have renamed themselves the Centre for Addiction and Mental Health (CAMH), Blanchard still works at the institution they call the Clarke Site.
28. James AJ (2004). Plethysmograph: a disputed device. via tsroadmap.com: tsroadmap.com/info/plethysmograph.html
29. Freund K, Blanchard R (1993). Erotic target location errors in male gender dysphorics, paedophiles, and fetishists. British Journal of Psychiatry 1993 Apr;162:558-63.
30. Zucker K, Blanchard R (1997). Transvestic fetishism: Psychopathology and theory. Sexual Deviance: Theory, Assessment, and Treatment, Guilford Press, New York.
31. Szasz TS (1974). The Myth of Mental Illness. Perennial/HarperCollins p. 267.
32. Bem D (1996). Exotic becomes erotic: A developmental theory of sexual orientation. Psychological Review 1996. Vol. 103, No. 2, 320-335.
33. Ordover N (2003). American Eugenics: Race, Queer Anatomy, and the Science of Nationalism. University of Minnesota Press, 2003.
34. Bailey JM, Pillard RC (1991). A genetic study of male sexual orientation. Archives of General Psychiatry. 1991 Dec;48(12):1089-96.
35. Lawrence AA (1999). Autogynephilia [sic]: Frequently-asked questions. via annelawrence.com.
36. Wyndzen MH (2003). Everything you never wanted to know about autogynephilia [sic] * but were afraid you had to ask. via genderpsychology.org
37. Lawrence AA (1999). Autogynephilia [sic]: Frequently-Asked Questions
38. Wise TN, Meyer JK (1980). The border area between transvestism and gender dysphoria: transvestic applicants for sex reassignment. Archives of Sexual Behavior. 1980 Aug;9(4):327-42.
39. Lothstein LM (1979). The aging gender dysphoria (transsexual) patient. Archives of Sexual Behavior. 1979 Sep;8(5):431-44
40. Wise TN, Dupkin C, Meyer JK (1981). Partners of distressed transvestites. American Journal of Psychiatry. 1981 Sep;138(9):1221-4.
41. Wise TN, Lucas J (1981). Pseudotranssexualism: iatrogenic gender dysphoria. Journal of Homosexuality. 1981 Spring;6(3):61-6.
42. American Psychiatric Association (1987). Diagnostic and Statistical Manual of Mental Disorders (DSM III-R).
43. Moser C, Kleinplatz PJ (2002). Transvestic fetishism: psychopathology or iatrogenic artifact? New Jersey Psychologist, 52 (2) 16-17.
44. Richards (see Second Serve, Madison Books, 1984) and Lawrence both went off hormones, married, and fathered children. Lawrence (annelawrence.com/mytrans) writes: "I tried to put aside my cross-gender leanings and to function as a normal male." Hemingway continued to appear at public events as a male years after vaginoplasty.
45. Stekel W (1923). Der Fetischismus dargestellt für Ärzte und Kriminalagen. Störungen des Trieb- und Affektlebens (die paropathischen Erkrankungen) 7. [Volume 7: The fetishes, prepared for doctors and criminalagists. Disorders of the Instincts and the Emotions (the paropathic illnesses)] Berlin/Wien: Urban & Schwarzenberg, 1923. First English translation by S. Parker as Sexual Aberrations. 1930 Liveright Publishing, New York.
46. LeVay S (2003). Human Sexuality. Sinauer, p. 454. Bailey teaches undergraduates from LeVay's book, and LeVay calls Bailey's book "absolutely splendid" on the front cover.
47. American Psychiatric Association (1980). Diagnostic and Statistical Manual of Mental Disorders (DSM-III).
48. American Psychiatric Association (1994). Diagnostic and Statistical Manual of Mental Disorders (DSM-IV).
49. American Psychiatric Association (2000). Diagnostic and Statistical Manual of Mental Disorders (DSM-IV-TR).
50. LeVay S (2003). Human Sexuality, p. 454.
51. Blanchard (1989). The concept of autogynephilia [sic] and the typology of male gender dysphoria. Journal of Nervous and Mental Disease. 1989 Oct;177(10):616-23. full text available at genderpsychology.org.
52. Blanchard R (1993). Partial versus complete autogynephilia [sic] and gender dysphoria. Journal of Sex & Marital Therapy. 1993 Winter;19(4):301-7.
53. Bradley SJ, Blanchard R, Coates S, Green R, Levine SB, Meyer-Bahlburg HFL, Pauly IB, Zucker KJ. Interim report of the DSM-IV subcommittee on gender identity. Archives of Sexual Behavior, Vol. 20, 1991, No. 4, pp. 333-343.
54. Lawrence AA (1996). Taking Portlandia's hand: sex reassignment surgery in Portland. via annelawrence.com.
55. State of Washington Department of Health (1997). Appendix G: Incident Activity Report. via tsroadmap.com (see note on internet report).
56. State of Washington Department of Health (1997). Initial Review Panel Case Presentation. via tsroadmap.com: www.tsroadmap.com/info/lawrence/anne-lawrence-report.html
57. James AJ (2004). "Autogynephilia": a disputed diagnosis. via tsroadmap.com: www.tsroadmap.com/info/autogynephilia.html
58. Bailey JM (2003). The Man Who Would Be Queen, p. 144.
59. Ibid.
60. Lawrence AA (1999). Lessons from autogynephiles [sic]: Eroticism, motivation, and the Standards of Care. via annelawrence.com.
61. Ibid.
62. Federoff JP, Blanchard R (2000). The case for and against publicly funded transsexual surgery. Psychiatry Rounds, April 2000.
63. Byrd AD (2004). Book review: The Man Who Would Be Queen. via NARTH (National Association for Research and Therapy of Homosexuality) e.g. "Bailey's focus on femininity among pre-homosexual boys and homosexual men..." http://www.narth.com/docs/queen.html
64. Bailey JM (2003). The Man Who Would Be Queen, p. 31.
65. Ibid. p. 33.
66. Colapinto J (2001). As Nature Made Him: The Boy Who Was Raised as a Girl. Perennial. As I discuss in my essay "Wannabes?", transsexual women seek medical options to confirm their identities as women; others seek them to confirm their identities as transsexuals. Differential diagnosis appeals to some people who wish to be distinguished from or included with a group of people. Some people who seek bodily feminization base their evidence of inclusion on these procedures and use the disparaging term "just a crossdresser," as if that is a less legitimate interest or identity.
67. Swarns RL (2004). "African-American" becomes a term for debate. New York Times, 29 August 2004.
68. Lawrence AA (2000). Sexuality and transsexuality: A new introduction to autogynephilia [sic]. via annelawrence.com.
69. Lawrence AA (2004). Posted as "autogynephile1," 25 August 2004. via groups.yahoo.com.
70. Lorde A (1984). The transformation of silence into language and action. Sister Outsider. The Crossing Press. p. 41.
71. Bornstein K (1995). Gender Outlaw: On Men, Women, and the Rest of Us. New York: Vintage Books. e.g.: "Transsexuality is the only condition in Western culture for which the therapy is to lie."
72. Lawrence AA (1998). Absence of regrets after a "short real-life test." via annelawrence.com.
73. Lawrence AA (1999). Autogynephilia [sic]: Frequently-asked questions.
74. Lorde A (1984). The master's tools will never dismantle the master's house. Sister Outsider. The Crossing Press. p. 110.
75. Tremmel PV (2003). Study suggests difference between female and male sexuality. Northwestern University press release,12 June 2003.
76. National Coalition for LGBT Health (2004). An overview of U.S. Trans Health Priorities. August 2004 update. via lgbthealth.net
77. Vitale A (1997). Gender dysphoria: Treatment limits and options. via avitale.com http://www.avitale.com/treatmentoptions.htm
78. Roughgarden J (2004). The Bailey affair: Psychology perverted. via lynnconway.com.
79. Conway L (2003-2004). An investigation into the publication of J. Michael Bailey's book on transsexualism by the National Academies. via lynnconway.com
80. Burns C and 1,460 signatories (2004). J. Michael Bailey book petition.
81. Allison R (1998). Janice Raymond and autogynephilia [sic]. (reviewing Raymond JG. The Transsexual Empire: The Making of the She-Male. Beacon Press, 1979.) via drbecky.com.
82. Conway L (2002). How frequently does transsexualism occur? via lynnconway.com.
83. Bailey JM (2003). The Man Who Would Be Queen, p. 179.
84. Letellier P (2004). Group rescinds honor for disputed book. PlanetOut.com Network, 16 March 2004.

Dr. Biber receiving the "Melissa Chapman Award" from Ann R. of the Gender Identity Center of Colorado on February 26, 2003. Photo by Denise Leclair.

Stanley H. Biber, 82, Surgeon Among First to Do Sex Changes, Dies

by Margalit Fox. New York Times. *Published: January 21, 2006.*

Stanley H. Biber, a small-town Colorado doctor who for decades was internationally renowned as the dean of sex-change surgery, died on Monday at a hospital in Pueblo. He was 82 and lived in Hoehne, Colo.

The cause was complications of pneumonia, said his secretary, Marie Pacino.

A former Army surgeon, Dr. Biber (pronounced BYE-ber) was among the first doctors in the United States to perform sex changes and for years was one of only a handful to offer them. He became one of the country's most prolific providers of the operation, which, it was estimated, he performed more than 4,000 times beginning in 1969.

By now, about 30,000 Americans have undergone sex-change surgery, according to the International Foundation for Gender Education, an advocacy group in Waltham, Mass.

During the 1970's, 80's and early 90's, Trinidad, Colo., where Dr. Biber practiced, was an unlikely mecca for men and women who sought to change their sex. Featured frequently on television and in newspapers, the doctor's work earned the town (current population 9,078) a reputation as "the sex-change capital of the world."

If some local residents bristled at the title, many others embraced Dr. Biber and his work. Few disputed its quality. Some expressed pride in the service he performed. And no one doubted the economic benefit to Trinidad, which was a down-at-the-heels former coal-mining town when the doctor moved there in the mid-1950's.

"It's a boon to business here," Dr. Biber told The New York Times in 1998. "They come with families, they stay in the hotels, they eat in the restaurants, they buy at the florists."

Once a rabbinical student, Dr. Biber took to the Old West ethic of Trinidad, near the New Mexico border in southern Colorado. He favored blue jeans, silver belt buckles and pickup trucks. He owned a ranch, was once a county commissioner and to the end of his life rode in cattle drives.

Throughout his career, he continued his work as a general practitioner, performing tonsillectomies, delivering babies and setting bones, sometimes reading X-rays at his kitchen table when patients called on him at night.

Stanley Harold Biber was born on May 4, 1923, in Des Moines. After graduating from high school at 16, he enrolled in a yeshiva in Chicago, intending to become a rabbi. He interrupted his studies to work for the Office of Strategic Services, forerunner of the Central Intelligence Agency, during World War II. After the war, he enrolled at the University of Iowa, where he earned a medical degree in 1948.

After a residency in the Panama Canal Zone, Dr. Biber joined the Army, where he was the chief surgeon of a MASH unit in the Korean War. He finished his service at what is now Fort Carson, in Colorado, and in 1954 took a job at a United Mine Workers clinic in Trinidad. He planned to stay a year or two.

For the next 15 years, Dr. Biber had a typical small-town practice, working at Trinidad's only hospital, Mount San Rafael. In 1969, a friend went to his office. She was a social worker who admired Dr. Biber's skill in repairing the harelips of children she had referred to him. She asked if he would perform an operation on her.

"Well, of course," Dr. Biber replied. "What do you want done?"

"I'm a transsexual," she said.

"What's that?" Dr. Biber asked her. He learned that his friend was a man living as a woman.

Not even two decades had passed since a G.I. from the Bronx named George Jorgensen became Christine Jorgensen in Denmark, in 1952. Few surgeons in the United States had ever seen a sex-change operation, much less performed one. But Dr. Biber was young and sure of his surgical prowess. In Korea, he had once performed 37 operations in a row before passing out from exhaustion.

Working from a set of hand-drawn diagrams he obtained from the Johns Hopkins University hospital, he performed the operation.

"It looked like hell," he told The Rocky Mountain News in 2004. "It was terrible. But it functioned, and she was very happy with it because it functioned."

Word got around, and soon other transsexuals went to Trinidad. Dr. Biber obliged, but quietly at first, unsure of the reaction by Mount San Rafael. He stored the charts of his sex-change patients in the hospital safe.

Eventually realizing that he needed the hospital's support, and the town's as well, Dr. Biber gave a series of lectures to local leaders on what is now called gender dysphoria, the feeling that one is trapped in a body of the wrong sex. Though he was sometimes a target of demonstrations by conservative groups over the years, he won over enough people in Trinidad that his work became an accepted part of life there.

Most of Dr. Biber's patients were men seeking to become women, though he

Copyright 2006 The New York Times Company. http://www.nytimes.com/2006/01/21/national/21biber.html Copyright Statement: Material appearing in this article is distributed without profit or monetary gain to those who have expressed an interest in receiving the article material for research and educational purposes. This is in accordance with Title 17 U. S. C. section 107. Please note that distribution of articles doesn't constitute endorsement of the articles' content; "opposition" articles are distributed to educate interested readership about contrary and unfavorable standpoints.

also performed female-to-male sex changes. His patients came from all over the world and from all walks of life. There were three brothers who became three sisters. There were an 84-year-old train engineer, a 250-pound linebacker and an American Indian medicine man, all of whom emerged as women.

"Movie stars, judges, mayors—everything," Dr. Biber told Denver Westword, an alternative weekly newspaper, in 1998. "I had everything except a president of the United States."

By the mid-1990's, an increasing number of surgeons in the United States and abroad were providing sex-change operations. In 2003, after his age made malpractice insurance prohibitive, Dr. Biber stopped performing surgery altogether. He maintained a small general practice until his death, taking care, as he told an interviewer, of "friends who won't sue me."

Dr. Biber was divorced several times. He is survived by his wife, Mary Lee, whom he married in February; seven children, Prabhu Nam Kaur Khalsa of San Leandro, Calif.; Robert John, of Lee's Summit, Mo.; Patricia Philyaw, also of Lee's Summit; Debbie Ramsey of Denton, Tex.; David, of Colorado Springs; John, of Trinidad; and Terri Biber of Overland Park, Kan.; seven stepchildren; and 22 grandchildren.

In the years after his friend sat in his office, Dr. Biber refined sex-change surgery into something of which he was proud, training younger surgeons in the technique. His practice has been taken over by a protégée, Dr. Marci Bowers, who herself made the transition from male to female several years ago.

"We turn out a real good product," Dr. Biber told The Rocky Mountain News in 2004. "I have one former patient, a man who became a woman and is now married to a gynecologist. Her husband doesn't know."

Dr. John Money

Dr. John Money died on July 7, 2006, as layout of this magazine was being finalized. His obituary and an overview of his carrer will appear in *Tapestry #111—Ed.*

Photo by Mariette Pathy Allen.

Vicky West—An Icon is No More

by Cena Williams

I first met Vicky West at Lee Brewster's Mardi Gras Boutique, where she was a fixture on Saturday afternoons. I was intrigued by this tall, educated, and erudite beauty who always exuded an elevated level of urban class. I learned that she was Ivy educated and was once headed down the familiar (to many crossdressers) road of engineer (where do they all come from?).

Vicky had an enormous talent for illustration; anyone who remembers the covers of Lee Brewster's Drag Magazine would recognize the talent this lovely femme possessed.

Vicky and I flew down to Mardi Gras together and had a ball. Vicky, being Vicky, met and enthralled Mariette Pathy Allen and engendered a new photographic perspective on the CD/TG scene which continues today.

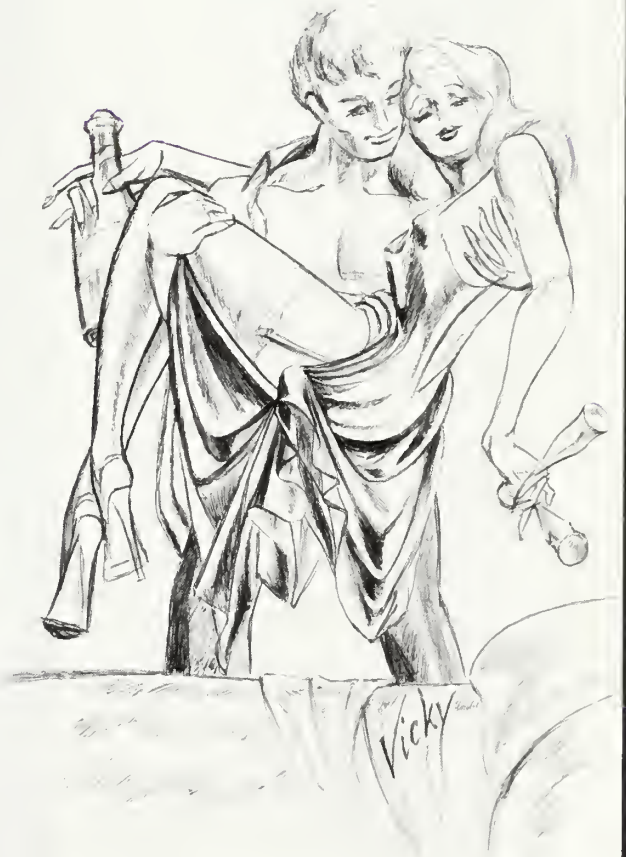
While in New Orleans we learned through a mutual friend, Madam X, that we shared a birthday. That wonderful night, we passed around the first of many cakes we were to share over the years.

Vicky let me know that she was born in New Jersey and worked summers as a deckhand on charter fishing boats up in York Harbor, Maine. I learned she had traveled widely. She loved to regale me (and others) with detailed observations of her varied visitations. Vicky enjoyed fine food, wine, and art. She translated and explained many a French phrase that confounded me.

We had a ball at several Paradise in the Poconos weekends and many Nights of 1,000 Gowns. We got together for many birthday parties at our house in Putnam Valley, and traveled to many crossdressing events together, perhaps most notably the Provincetown weekend when the roof blew off the Crown and Anchor!

Vicky suffered from circulatory and arterial illness in recent years. On July 19, 2005, she succumbed to complications of these conditions. She will always be dearly and affectionately remembered by all who knew her.

In her life as a male, Vicky West was Senior Designer for a Abrams Publishing house—Ed.



My Journey Through The Gates

by Stephanie Battaglino

Photos by Mairette Pathy Allen

I walked through The Gates today, albeit only a small portion of them. I was moved more than I could ever have imagined. It's as if Central Park has been bathed in a bright shade of saffron at every turn. As I entered the park at Columbus Circle the lunchtime crowd of business people and tourists overwhelmed the grounds at the foot of the Maine Monument, but I soon noticed that this teeming mass of humanity flowed easily up, down, and across the park's paths as they gazed, gawked, and otherwise absorbed the sheer enormity of the spectacle before them. It was an unusually warm and pleasant winter day. You could actually feel the first hint of spring in the air, and everyone that I passed looked as if they had embraced this temporary break from an otherwise bleak winter season with refreshing joy. I thought that perhaps all of Manhattan had taken a collective deep breath, as if to purge the winter doldrums with one mighty blow.

It is against this rather festive backdrop that I find myself at peace for the first time in my life. No delusions, no self-convincing, but honest to goodness serenity. Imagine that! After what I had endured in the past year-and-a-half, well, it's actually more like four decades and a half; I'm finding it difficult to absorb the notion that I may actually be at a place of inner peace. Is this what my future holds? Can this long-elusive congruence truly be everlasting? Suddenly, a swirl of feelings coursed through my entire body. Pulses of energy jumped from vein to vein inside of me. I had to stop myself in mid-stroll and brace myself against one of the gates themselves. Is this what being my "true self" really feels like? I had read many an eloquently-written account of this phenomenon by other transgendered women whom I admire, but none of that could have properly prepared me for this.

In an instant, this deeply personal and introspective moment captured the essence of a lifetime of self-imposed pain and anguish. The guilt, the shame, the denial, the lies and half-truths all came crashing together in one giant swell of emotion. As the intensity of my realization strengthened its grip, I began to cry behind my sunglasses. As my tears turned into sobs, my vision became blurred and I glanced all around to make sure I wasn't making a complete spectacle of myself. It was then that I was stricken by the immense metaphor of my surroundings. . . The Gates . . . The Journey . . . My Journey. Must I pass through every gate to ultimately embrace that which I have always known myself to be? Are there rules for such things, or is this something you just feel? Could this be what I am feeling now? I quickly found a nearby bench so I could sit down and allow myself a few moments of composure to reflect upon the enormity of my epiphany.

If I truly accept the notion that it is my destiny to live my life as the woman I believe God intended for me to be, am I prepared to deal with all that it changes in my life? For I have learned that being true to one's self, in my case my womanhood, not only effects me, but also those around me—my siblings, my friends, my colleagues—just to name a few. The simple fact of the matter is that when a transgendered person transitions, all of those people who are a part of his or her life are also being asked to transition as well.

As you might imagine, it is difficult—in some cases next-to- impossible—for friends family, and co-workers to grasp the fact that the person they have known for all these years will be fading away, never to be seen again. But is that really true? I owe a debt of gratitude to my former male self for helping me shape the woman I am today. I feel there are many positive facets of my personality that have come from him—my wit, my sense of humor, my business acumen—to name just a few. It would be inappropriate of me to blatantly toss them aside in my quest to become more female. Besides, women possess many of those same traits, don't they?

Why does embracing one's innate gender identity have to be so complicated? I just want to be myself. What's so wrong about that? My transexualism has never been a sideshow act of the sort one sees with disturbing regularity on Jerry Springer, but rather a deeply personal and introspective journey, one that is very different for each person that embarks on such an odyssey.

To be sure, I've had people say to me, "But you're giving up your male privilege, doesn't that bother you?" Maybe it's just me, but I'd much rather have doors opened for me, be allowed to get on and off elevators first, and order first in restaurants. Frankly, much of the chest-thumping, backslapping false bravado I encountered as a guy is simply not where my head is at anymore. Actually, it never really was there to begin with.

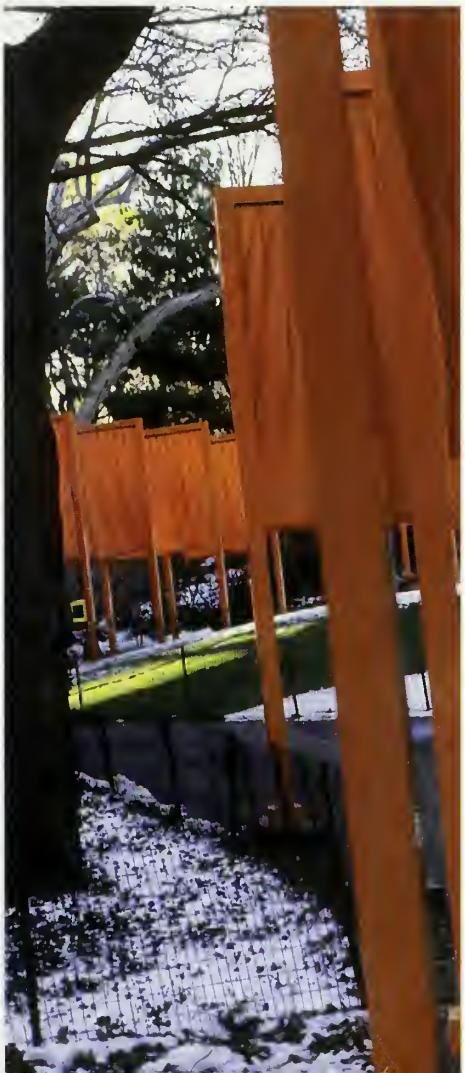
You know, all I ever really wanted was to be a member of the sorority—the sisterhood. As my personal journey of transition progresses and I am out and about in the world as Stephanie, I can feel myself embracing the unique relationship that women have towards their surroundings, those they come in contact with, and each other. For example, many of the women I encounter on the streets of Manhattan always have a smile or a knowing glance for another while they are checking out the outfit you're wearing! I have found this perspective to be vastly and refreshingly (thank God!) different than that of men in our society. When I pass by a group of ladies outside a restaurant that have just finished their lunch together and are standing outside a restaurant, it's all about warm hugs goodbye and animated conversations all around. It's so obvious that they truly embrace each others' lives, and most importantly, their friendships—their connectedness—with one another.

I am truly blessed to have girlfriends such as these in my life—both transgendered and genetic females. With all of them, especially my genetic female girlfriends, it has never been about my gender identity, but rather about the core person that I am. They possess that perhaps all too rare combination of sensitivity and insight to see past the outer me and embrace the inner me. I am eternally grateful for their love, support, understanding, and acceptance.

When it comes to friends, God really does have a plan. People don't enter your life by accident, or by some random selection process. I believe the people that touch your life do so because God intends for it to be that way. He (or she, if you prefer) knows we are all on a journey of one kind or another, one that is best shared with those who are dear to us. I choose to believe that it is his/her way of helping us cope, helping us achieve what we are searching for. For this reason, it is so vitally importantly that we never take these associations lightly—or even worse—for granted.

Each person who crosses your path can provide previously unimagined insights and perspectives about the person you really are and where the road before you will lead. Endeavor to take from each of these individuals a little piece of who they are and what they believe for the journey onward—because if you feel as I do, they were meant to be there.

Each person represents an individual thread—some thicker than others perhaps, because of the depth of their relationship to you—that is collected and woven together into a warm and comforting blanket that will shield and protect you from the perils of your journey—prejudice, close-mindedness, hate, and rejection. Once joined in this way, the fabric that has been created will never fray or be torn apart because you will always hold them together, close to your heart, your soul, and your spirit.



I lived the first 40+ years of my life as a man, with all the roles society places on men in our culture—husband, father, brother, manager, bread winner, alpha male. But it was all a charade, a finely orchestrated act, because I was too petrified to confront my innermost feelings—feelings that I experienced each and every day of my life that kept saying in a not-so-subtle way that I was different. It became a constant drumbeat in my brain, day after day and night after night. I tried to run from it, to bury it and lock it away in a continuous series of macho endeavors—and I became good at it, really good at it. Step right up and receive this year's lifetime achievement award for successfully pulling the wool over everyone's eyes. No one, and I mean no one, had a clue.

After all, this was what I was supposed to be doing at these various stages of my life anyway, right? This was what everyone was expecting of me. It didn't much matter if I felt like the proverbial square peg in a round hole, feeling like a woman deep down inside wasn't normal! So I fought the good fight and kept up appearances because I didn't think I had much choice. But one can only do that for so long before it begins to take a psychological—and physical—toll. I reached a point where that little Pandora's box in the deepest, darkest recesses of my brain, the one where I had successfully compartmentalized my true self all those years, was about to fly open, never to be closed again.

Once it did I thought for sure I faced nothing less than total Armageddon . . . my life is over . . . everything is crumbling around me . . .there is no tomorrow. For a while I felt as if I was perched on the edge of an enormous cliff, so high that I could not see the canyon floor below. It's hard to put into words, but when one locks something away like that for so many years and further buries it with almost constant doses of shame, guilt and denial—and then lets the secret out—well, I think you get the idea. It

calls to mind a lovely passage my therapist shared with me from Anais Nin, the noted author and diarist:

> "And the day came
> when the risk to remain
> tight in a bud
> was more painful
> than the risk it took
> to blossom."

As I sat and watched the passersby come and go, my mind continued to race trying to process the flood of my past, my struggles. I allowed myself to ponder the vision before my eyes—the multitude of gates that seemed to encircle the Sheep Meadow. Perhaps the gates don't represent where one is headed, but rather, where one has come from: a gate, or series of gates, I suppose, that represent my failed marriages, my valiant yet ultimately unsuccessful attempts at trying to live a "normal" life and purge myself, once and for all, of what I believed at the time was a dreaded disease.

But the point is, I have passed through them and continue to move forward to becoming the woman I always knew I was. I feel as if I have finally mustered up the self-esteem and self-confidence to face the world, once-and-for-all, on my terms—as a parent, a marketing professional, a friend, a sister.

I consider myself immensely fortunate to have been given the gift of a life in two genders.

I have reached a place where I thank God each and every night before I go to sleep for making me the unique person that I am. I consider myself immensely fortunate to have been given the gift of a life in two genders. I pray that those who may take issue with who and what I am will one day recognize that rather obvious and compelling fact that I have felt all along—I am happy.

If you haven't figured it out by now, I consider myself a spiritual person. It is exactly that spirituality and the daily presence of God in my life, which has everything to do with my progression as a woman. Their comforting and reassuring embrace has created a perpetually burning flame within my soul that propels me forward on my journey to become my true self. It is that flame, that feeling emanating from the core of my being, which tells me this is where I must go, where my destiny lies.

Finally composed, I stood up, and immediately felt a warm breeze blow back my hair and encircle me. The sunlight seemed to shine directly through the curtain of the gate I was under, as if to illuminate only me. I took a deep breath and slowly exhaled as if to let

The Park

Designed in 1858 by Frederick Law Olmsted and Calvert Vaux, Central Park is New York City's backyard. Olmsted and Vaux envisioned the Park as a place where people of all social and ethnic backgrounds could mingle. Out of the treeless, rocky terrain and stagnant swampland, they created a wooded urban oasis that has been enjoyed by generations. The Park today has more than 26,000 trees, 58 miles of scenic pathways, and nearly 9,000 benches on 843 acres. It is visited by 25 million people a year from all over the world.

Description from
http://www.centrolporknyc.org/thenondnow/cp-history/cphistory

The Gates

Mr. Vaux and Mr. Olmstead surrounded the park with a stone wall, leaving entrances to the park. At each interruption in the wall, where a walkway starts, those entrances are called Gates.

Today, there are no gates at those entrances, but Mr. Vaux and Mr. Olmstead had planned to install steel gates to lock the park at night.

The city hired a designer for the gates, but Mr. Olmstead disliked the complicated design and decided that there would be no closing gates; however the name "gates" remained. Many of these park entrances have names: Mariners Gate; Boys and Girls Gate; Artists Gate; Emigrants Gate; Explorers Gate; Inventors Gate...

Description from http://www.christojeonnecloude.net/tg.html

The Artists

Christo and Jeanne-Claude were born in the same hour on the same day, June 13, 1935. Christo Vladimirov Javacheff was born in Gabrovo, Bulgaria, of a Bulgarian industrialist family. Jeanne-Claude Denat de Guillebon was born in Casablanca, Morocco, of a French military family. The couple first met in Paris in 1958, while Christo was working on Packages and Wrapped Objects. Their only child, the poet Cyril Christo, was born May 11, 1960. In 1964, the artists moved to New York City, which has been their home ever since.

For decades, Christo and Jeanne-Claude have inspired the world with their art, which has been displayed on four continents and seen by millions. Other works by the artists include Wrapped Reichstag, Berlin,

go—for the last time—the demons of self-doubt and anxiety that had taken up residence inside of me for far too long. Suddenly, a broad smile came across my face as I thought to myself, "it's going to be okay, I will never be alone."

As I turned and found my way past the Tavern on the Green and headed out of the park to face my future, I made certain not to re-trace my steps through any gate I had previously passed under. I will not go back from where I came. I will remember and not forget, but more importantly, I will learn . . . and grow.

Stephanie Battaglino is a Jersey Girl through and through, having been born and raised in the Garden State. She now resides in Cliffside Park. She works at a New York insurance company as an AVP & Managing Director of its marketing communications design & production group. She's also the proud parent of a ten-year-old son. She welcomes e-mail from all members of the community. She can be reached at stephanietvnj@hotmail.com.

1971-95; The Pont Neuf Wrapped, Paris, 1975-85; Surrounded Islands, Biscayne Bay, Greater Miami, Florida, 1980-83; Running Fence, Sonoma and Marin Counties, California, 1972-76; and Valley Curtain, Grand Hogback, Rifle, Colorado, 1970-72.

Description from http://www.nyc.gov/html/thegates/html/artists.html

"The Gates"

- The Gates is the largest artwork since the Sphinx.
- "The Gates," as they are called, were festooned with saffron-colored fabric panels and lined 23 miles of pedestrian paths from Feburay 12th to 27th 2005. They were made in Queens, and the artists say they have been working on the project for 20 years.
- The Gates unfurled on the morning of 12 February 2005.
- The removal of the gates began on 28 February 2005.
- There were no opening ceremonies or events planned by the artists.
- There were 7,500 gates.

Description from:
http://www.wirednewyork.com/parks/central_park/christo_gates/default.htm

Question to Christo and Jean-Claude: *How did you conceive of The Gates?*

Answer: Our aspiration to create a major public work of art for New York began when we emigrated from Europe in 1964. During the 1970s, while creating projects elsewhere but continuing to live and work in New York, we remained committed to succeeding in completing a major outdoor work of art in the city. Our attention turned toward the vast flow of people walking through the streets. The resulting proposal was The Gates, a project directly related to the human scale, to be sited in Central Park, whose 843 acres are the ultimate locale for walking at leisure. First proposed in 1979, The Gates were then 12 feet tall, of a totally different design, and the first drawing was titled The Thousand Gates. The project was rejected in 1981 but ultimately approved on January 22, 2003 by Mayor Michael R. Bloomberg for completion in February 2005.

Question from http://www.nyc.gov/html/thegates/html/qanda.html

APAIT Executive Directar Jury Candelario with Miss Quest 2005 Sabel Simone.

Quest Finalist Victaria Ortega.

Quest

Los Angeles September 15, 2005
Interview and photos by Denise Leclair.

Quest is the fabulous annual pageant organized by the Asia Pacific AIDS Taskforce. Although it's called a pageant, Quest is about far more than beauty, for it showcases not only the beauty, but the activism of incredible transgendered women from all over the West Coast. The competition is really about the contributions these ladies make to our communities and how they represent us in society.

Originally conducted in conjunction with the former *Girl Talk Magazine* in 2002, *Transgender Tapestry*, as the official co-sponsor of Quest 2005, is now honored to have the winner grace the cover!

The nine ladies who entered the competition were sponsored by the non-profit organization with which they worked. They were required to submit letters of recommendation, then write essays on why they do the work they do and what they hoped to accomplish. And then it got tough.

The competition took place over two days. On the first day, the women who were selected gathered at the APAIT offices.To the surprise of some of the contestants, the first day was also a training day for the entrants. Since APAIT's mission is AIDS prevention, the agency wanted to equip the contestants with the best information available for educating the people with whom they work.

The dazzling array of contestants included Sabel Simon, Childrens' Hospital, LA; Keiva Lei, Apia Health Forum; Vicky Ortega, Whittier Rio Hondo AIDS Project; Amber Alert, International Court; Diamante, Orange County Center; Tranity, Bienestar; Simply Zaire, Minority AIDS Project; Christa, Outside In; and Diyamond Dynasty, Unique Women's Coalition

The competition was tough, but over the two days, the pool was narrowed down to just three finalists: Keiva Lei, Vicky Ortiz, and Sabel Simon. After the final round of questions, the judges finally had a winner: Sabel Simon from Childrens' Hospital in Los Angeles!

Transgender Tapestry interviewed Sabel afterwards.

TT Congratulations on winning the cover, Sabel. You're doing some great work for our community! Are you a native of the Los Angeles area?

SS I'm from Florida —Boca Raton. I lived in San Francisco from 1993 to 2002. Then I moved to San Diego, but I didn't like it there, so I moved to Los Angeles in August of 2002, just before my birthday. Mostly I came here to work to earn money towards cosmetic surgery—and my life kinda took another turn.

TT What type of outreach work have you been doing to win this award?

SS I work in Children's Hospital with trans youth, ages 13 to 24, and even younger. We have a harm reduction program. I get so much joy working with the kids I have. I mean, I'm who they see when they walk through the door.

The Quest Contestants all join in performing the opening number Rio Cornovole.

I work with guys as well and girls. I have a caseload of about 35, and of that 35, I have maybe ten guys. We help them get their lab work done, make sure their hormones are working well, and make sure and they're getting what they need from us. We help them with other medical issues as well. If they get colds or stuff, we're there for them. We have a therapist—they're required to go through therapy while they're going through the program. We also have groups here.

TT Your work centers around HIV. Is this an issue that affects you personally?

SS I became positive in March of 1989. I was living in Atlanta, Georgia, and at that time, when they gave you the results, there was no compassion or feeling. So I ended up walking out of the CDC Department after getting my results, and going straight to work. For the first three years, I just kind of ignored it.

TT Was any treatment available back in `89?

SS AZT was my treatment. I stayed on AZT until `93, when I moved to San Francisco but I got into a lot of drugs and stuff because I just felt like giving up on life. I just said, "If I'm going to die from this, I might as well have fun doing it."

After moving to San Francisco in 1993, I entered a clinic called "South of Market Health Center." I met a wonderful woman there. Her name was Marilyn French-Speller. She was a case manager. She started slowly talking to me. "You know you can actually live your life. You don't have to look at this as a death sentence."

Once in recovery I started really looking at myself and trying to figure out what I really wanted. Because I caught a lot of static from the community as far as African American men calling me a boy in a dress or "dude" every time I walked down the street. You know, the discriminatory stuff we go through in our community. That made it really difficult for me. One of the hardest things for me was that there wasn't a role model who looked like me, or was transgendered like me.

TT Is HIV still a crisis in our community?

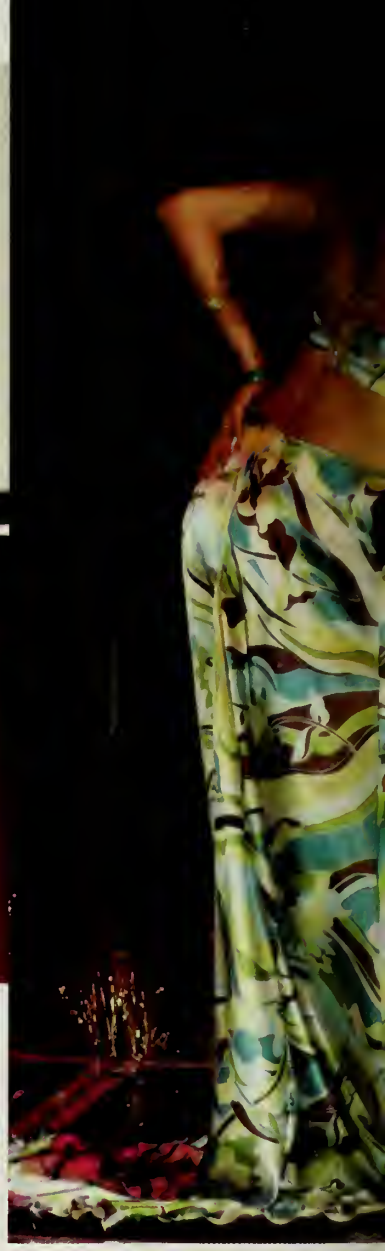
SS The other day I was telling a friend that when I became positive, it was this really big issue about this virus going around taking peoples' lives. A lot of people were getting it and we didn't have any prevention methods. It's still scary today, because we're still kind of getting the same numbers we were getting back then, even with all this prevention. I'm just wondering what we're doing wrong. Are we not getting enough funding, or is it that people have gotten used to the message and aren't listening to it any more?

TT So—have infection rates stayed high everywhere, or just within the trans population?

SS I think more so within the trans population. When you look at our youth population, it's rising, especially in marginalized communities like the African American and Latino communities. I still hear kids saying, "Well, I don't wear condoms" and stuff like that, I don't get it. You know about this virus, but yet you still choose ...

TT Does your background interfere with doing this kind of work?

SS No. I actually feel that my background gives me a sort of education that other people don't have. I see it more as a gift than anything else.



Quest 2005 Finalists: Victoria Ortega, Sabel Simane, and Keiva Lei.

Kids know that I've been out on the streets. I've been homeless. I was a drug addict. I went through all those challenges. I've been locked in county, but I've gotten my record clean and straightened out. I've actually done some work within the county jail system here in Los Angeles. I've gone into the jails and done trainings with the deputies and guards there, teaching them how to work with transgendered women who are positive—and transgendered women in general—who are housed at their k-level facility. That has been a great opportunity.

TT Are there special challenges in working with the youth population?

SS Yes. A good percentage of my kids are homeless—and that's the other challenge, helping them find housing, helping them realize that being on the streets and prostituting isn't their only option. I talk to them about the different laws that benefit transgendered women. I tell them they don't have to worry about being discriminated against in employment or housing. You can get a home, or you can go to school, or if you don't have an education, you can go back and get your GED.

> I've actually done some work within the county jail system here in Los Angeles.

TT Is there anything else you would like us to know?

SS I would like to talk about some of the good stuff that has happened. Back in November of 2002, I met my husband. We started dating becasue we have some of the same interests. He had worked in Miami with youth, and one of my goals to work with youth.

TT What kind of work was he doing?

SS He actually worked with kids, with an agency. He would do speaking engagements at high schools. He worked with young mothers and fathers, talking about HIV and AIDS and how it had affected him in his life.

He passed away. When we met, he was living with cancer, and we thought he was getting better. We were married in February, 2005. On March 10, we found he had prostate cancer. On October 6, he ended with a brain metastasis. We hadn't been married even for a year.

TT Were you able to get legally married? That can be critical when your partner is sick.

SS Yes. We went to the Beverly courthouse and got our marriage license. My mother came out for the wedding. She was my bridesmaid.

TT That must've been an amazing moment!

SS Yes, it was the best....

Quest Finalist Keiva Lei.

The Bionic Chicks.

Miss Quest 2004 Melenie Eleneke performs with the Ladies of Passion.

TT What's the best part of your work?

SS Right now? Predominantly, working with the kids. I feel kind of like their mother. The best part of it is when one of my guys or girls get their first hormone shot; I'm the one that's there for them. I'm at their rebirth with them. It's like a mothering feeling to know you can be there for somebody else when they go through something you've gone through alone. And it just makes all the stuff that I've done in the past just go away. It brings a different type of joy to my life.

Interview with Duncan Tucker (Director of *TransAmerica*)

by Jamie Roberts

Let's join Jamie Roberts of Atlanta Gender Explorations and LaGender, Inc. as she settles into her first publicity tour-style interview. This interview took place on November 11th, the evening of the film "TransAmerica's" showing at the Outlanta Film Festival 2005. Special thanks go out to Shelly Williams of Allied Advertising, Public Relations for arranging this interview.

DT: At the festival screenings there's so much laughter that you can't hear some of the dialogue—in Phoenix, for example. I'm worried that the people at press screenings will think this is a dark little movie. It's really, it's… you laugh, you cry, but it's supposed to ultimately be a comedy; nobody dies tragically. It's a movie about life and acceptance and the way that we're all alike, rather than a movie about someone who's different.

JR: So, how did you come up with the idea to do a transgender movie?

DT: One of the things that's maybe most subversive about this movie if it's subversive because it's kind of an old-fashioned movie at heart.

JR: A road movie.

DT: Yeah, a road movie about family. And about growing up, coming of age, self-acceptance. I was thinking about those themes. You know, I knew in my own life what it's like to feel like a misfit, to feel different. I didn't have a good time in high school. I think we've all felt like there's part of our life that we don't accept and wish we could change. I was thinking about a kind of a road movie, or even a quest movie like *Lord of the Rings.* Sometimes I think of *TransAmerica* like *Lord Of The Rings* because both Felicity Huffman as the character Bree, and Frodo Baggins have to go on journeys through dangerous lands. They have to leave their safe homes to get rid of a treasure they don't want: a son, or a ring. They meet friends and enemies along the way. They come back home changed. You know, road movies or quest movies or magical fantasy movies all have a mythic kind of structure.

So anyway, I was thinking about those themes and a woman I know told me she was trans; I hadn't known. She's married and living in the South.

JR: Get out of here!

DT: Yeah, huh!

JR: Alabama? Mississippi?

DT: Arkansas. She told me stories about her life that were sometimes tragic, and sometimes hilarious, and sometimes both. She'd had a really rough journey, but she was a survivor. A light started going off in my head. I decided to do some research and began meeting a lot of trans people. And as I met and heard more stories about the trans experience, I came to develop a story. It grew gradually, like a baby gestating. I decided to make Bree a stealth trans woman because I think it's a common misconception. I always get asked, "Why didn't you cast a man," and I'm like, "Because that's not what transwomen look like!" Only, only… sometimes, when they're at the beginning of their journey or if they're genetically unlucky, they look like a guy in a dress, but, you know, by and large the great number of transwomen I met didn't look like Daniel Day Lewis in a dress. I wanted to honor that, and I might have said it this way in the press notes, that I wanted to honor where Bree was going instead of leaving her anchored in what she had left behind.

JR: So, tell be about the research you did for the film.

DT: It wasn't easy at first. It took me some time to meet transwomen because I wanted to meet some people who were living conservative types of existences. It's a very self-protective community, and for good reason. Many of these people had lost family and friends, jobs, and they could be physically injured. It was hard to gain the trust of people, but eventually, just by asking everybody I could think of who might be, or anybody who might know somebody trans a friend of a friend of a friend…

(Sound of cat meowing)

JR: Ah! (winces in pain) I am so sorry!

DT: Is that your phone?

JR: Yeah.

DT: That is the weirdest phone I've ever heard in my life! Is it a cat?

JR: Uh, huh. It's my pussy calling.

DT: (Laughing)

JR: Let me turn this off.

DT: I want to get my dog on my phone!

JR: It was one of the standard features that come with this model.

DT: I don't remember where I was.

JR: We were talking about your research, about how you met some trans women.

DT: It was like one woman, and then the friend of a friend of a friend, and then it was like a golden chain, I guess. I got introduced to different friends within the trans community and people came to trust me. I would talk on the phone, I'd meet women for lunch, for dinner, for coffee, and I would hear stories, and Bree started to grow, and the story started to grow.

JR: Did you work with any transgender consultants?

DT: Well, not aside from reading every book, biography, non-fiction that I could get my hands on, like, dozens. After I finished the script, I asked a few trans women like Kate Bornstein and Riki Wilchins of GenderPac to read it for me and vet it for accuracy. I also asked Calpernia Addams and Andrea James. I'm glad to say that all of them found just, you know, "…there's a wealth of transexual experience." I've had transwomen say , "Oh, well there were a couple of little errors in it." And I get other transwomen who say, "It's seamless." And you know what, one woman's experience is different from the others, and there you go.

Anyway, I'm happy that the transwomen who read it for me found little for me to change. What they did find to change, I changed.

JR: There's an emphasis on the clinical aspects of the transgender experience,

including a doctor describing Gender Identity Disorder as a clinical disorder under the DSM-IV. Tell me how you were trying to convey the clinical aspects, and also the social aspects, 'cause there's a scene where Bree comes to Dallas and her friend's having a support group meeting in her home and we get, you know, we get to hear from real trans people. Tell me how you balanced that.

DT: Well, we really wanted there to be a trans presence in the movie. I wanted there to be just a few vignettes. I had so little time to actually get those trans women on film. It broke my heart. I wish I could have gotten more richness, but I'm happy with what I did get.

The clinical aspect was dramatically a challenge because I didn't want this to be an issue movie. As I said, one of the most subversive things to Middle America is that although the main character is a trans woman, the film isn't about transsexuality. It takes her transexualism for granted; it's a part of who she is, but it's not a story, an angst-ridden story about, "Oh, please accept me, I'm human." That's not what it's about. It's about her own private journey. So far, the response from trans people has been really great. I think people have been really happy to see a non-transgender issue movie with a transgendered person, a transsexual person.

Now, that said, dramatically, it was technically difficult to try to get. You have to educate the audience so they understand that there are gatekeepers and that there are certain hoops that have to be jumped through and so they understand what the DSM-IV is. I needed to kind of get that stuff out of the way as much as possible in the very first scene in order to establish the world we're working in and what Bree's up against so we could get into the story. And it, you know, it comes up here and there, when she tells her parents that it's a genetic condition, but it's in bits and pieces so it won't seem like an issue movie. The minute I see an issue movie with "War is Bad" or "Racism is Bad," I'm like, five minutes into it and I'm thinking, "I have to sit here an hour and a half, you know, listening to why racism is bad.

JR: There was a brief appearance by a trans man. I wish he would have stuck around longer.

DT: He was great. He's become a good friend. I really love him.

Kevin Zegers (Left) and Felicity Huffman (Right) star in writer/director Duncan Tucker's Transamerica. Courtesy of The Weinstein Company/Jessica Miglio.

JR: They encounter that peyote shaman in the desert who, when pressed by Toby, expresses that transgender is a kind of radical identity, a progressive identity. And the whole peyote shaman aspect, and then the gentleman who was Navajo,

DT: Calvin Manygoats, played by the great Graham Green.

JR: Both of those, It brings up the issue of how Native Americans look at the transgender experience without actually going there. And then when the peyote shaman stole the car, I found that really frustrating, because I thought it stifled that narrative as opposed to really delving into it. I would have liked to have seen more exploration into the sacred tradition of transgenderism. The transman touched on that too, that there is a history of transgender priests, priestesses, shamans, hijra, the western tradition the gallae, and I just wanted to kind of see what you thought of that and whether it was a consideration in the movie.

DT: I think that's fascinating and that's why those moments are there. But that's not what the movie was about. Unfortunately, in an hour and a half you just can't squeeze every single thing you want to into your movie. You just have to keep the story going. The minute you start exploring an issue or exploring something fascinating anthropologically or historically, the story stops dead. I needed a trickster/fool person to come in, and I needed Bree to loose all her crutches, all her armor. I just was happy to be able to make him somebody who could at least for that moment. Yeah, he was a crook, but he truly thought it was cool that she was trans, I mean, there was both. He wasn't just a bad guy.

And, the same with Calvin Manygoats. It's like, I hope it's an open question to some people whether he knows or suspects whether she's trans or not. Some people might have no idea. Other people might think he knows and doesn't really care. I just didn't want there suddenly to be a conversation about it. Maybe in another movie I'll be able to explore that more.

JR: That would be an awesome movie!

DT: There are so many amazing and moving stories that I heard and moving stories. I could do nothing but transexual movies for the rest of my career and never even scratch the surface. You know, one of the things I learned from this movie is that we all depend on this weird intellectual map of the world where you're either Democrat or Republican, straight or gay, male or female. We think duality is real, but it's not; it's just a convenient little map. People mistake the map for territory.

JR: So, what is your take on revolutionary gender theory—the kind that is you know, slowly dismantling of the binary gender system?

DT: I think it's cool. I think Bree approaches that at the end in a way, when the cop says "What's your relation to the missing boy?" and she says " I'm his father." It's a hint that she's going to start to embrace the truth of her gender identity instead of having to disappear and forget any kind of radical gender identity. "I'm a woman.." This is how Bree starts out. She's conservative, prim, proper, persnickety. I try to leave the end open, subtly, for people who want to see it. Who knows where her journey might go? I mean, its not an accident that she's interested in anthropology and puts her African ethnology books alongside Cosmopolitan. When she's straightening a picture, she's straightening a picture of an African woman with an elongated neck. It's all about how we manipulate our bodies and our tissues to achieve identity or beauty. And then, the music. The first song is an African battle song. She's going to war. She's putting on her armor, her makeup. And then when she leaves the city, driving with Toby, David Mansfield, a great composer who used to play with Bob Dylan and the Rolling Thunder Review, put in this great African chant which suggests this idea of wildness and primitivity and different cultures as it segues into the country music feel that was the bulk of the musical grammar of the movie.

JR: I think the movie really got going when she got to Phoenix. The dinner scene was magnificent. Tell me a little about that.

DT: A friend who is a therapist saw that dinner scene and said, "I think that's the single cruelest act I've ever seen in cinema history." I thought, well, that's

Jamie Roberts (L) and DeeDee Chamblee of Atlanta's La Gender. Photo by staff.

maybe overstating it. And I'm like, ah, she needed to do it because she needed something from them, she needed money. That was a tough scene to shoot. You know, it's a lot of different things. Everybody has their own story in that scene. And on a low budget, it's not like we could afford lots of different camera angles—and we didn't have much time. You know, if you had a regular movie, you'd probably have three or four days to shoot a scene like that. We had half a day. I'm pretty proud of that.

JR: You should be. I'm sitting there squirming because you've really nailed the experience. I think you've done a really good job. Little things, you know, like when she slows down the record, when they're talking about the DSM and I'm like, okay, here we go. Here's all the kind of, pathology being dumped on us.

DT: She's proud. She's like, "How can plastic surgery cure a mental disorder?" Bree has this amazing dignity to me.

JR: When she's in Dallas and denies her transsexuality, that was hard to watch. Tell me about your perceptions about transgender individuals who live with this sort of deception.

DT: It's really an interesting question, isn't it? You think about it, the whole idea of being this trans person who wants to disappear, who wants to live stealth and vanish. It's predicated on deception, isn't it? You've changed and adopted to what some people might consider a disguise. All I can say is that everybody has a right to be where they are in their own journey, in their own life, and it's okay. You know, I'm not here to judge anybody.

Me, if I were trans, I hope I would come to the point where I would be able to be out, at least to everybody I trusted, about the truth of my experience and my history. It just feels like, I don't know it just feels like, I mean this is a kind of a journey toward truth in a way, you know? That's what I think. I think a lot more turns inside out for Bree than just her penis. It's a girl's heart turned inside out. I think eventually this disguise, this thing she's held inside herself, is coming to the outside. At the end, she's wearing, for the first time, a sleeveless blouse which shows her shoulder muscles and she's starting to walk more comfortably. She's just a little more comfortable with herself. It's not a Hollywood ending like, "I'm an out transactivist, now." No, but she's on the path, she's on the path.

JR: Do you think it changes social space when a transgendered person is present?

DT: A readable transgender person or an unreadable transgender person? I think that where a person can be read, it makes straight people, even gay people—it doesn't matter who, so long as they're not used to it—get squirmy and uncomfortable. I hope people, after seeing this movie begin, out of pure politeness, to use the pronouns in which a person presents.

And again, it's that thing of the invisible trans people among us. My radar is a bit better than it used to be, yet I've been with a transwoman and see someone walking down the street and I'll go, "She's trans, isn't she?" and she'll go, "I don't think so, I think she was just a large woman." Who knows? And you know what? It doesn't matter.

The first I thing I said to Felicity Huffman when she took the part, when she was saying, "How do I play this? I'm a woman who is becoming a man who is becoming a woman. I have so many layers to play." And I'm like, "Drop all of it. Don't think of it for a second. All you have to play is the emotional truth of the character, the heart of the character. Don't worry about anything else." When she did her research, she developed a language that was appropriate. But the most important thing for both of us throughout was to try to stay honest to who this person was and where she was going on her journey, to her emotional heart.

JR: Bless you, and I hope that your movie gets lots of publicity!

DT: Thank you.

Lunch Counters & Mosaics The Common Threads

by Dotti Berry

Taking a seat at the lunch counter, though not the one during the civil rights era, nonetheless changed the direction of my life. That action continues to serve as a metaphor for allowing me to see beyond the confines of my cultural conditioning.

Little did I anticipate in October, 1999 that my life would change, dramatically, in ways too significant to understand. Judy Osborne, the first transgender person I was ever aware of meeting, engaged in conversation with me. How did the paths of a woman from Atlanta and a transwoman from Seattle converge at a lunch counter in a small hotel in Lynchburg, Virginia? Jerry Falwell, the joke is on you. You have brought together more people who would have never met one another. You have manifested a masterful mosaic made up of individuals who are serious about bringing equality and justice to all people.

I was out before Ellen was in. I thought my world view was fairly diverse. Wrong! My comprehensive education began that day at the lunch counter; my unconsciousness was awakened. Today, I continue to sit down and have lunch with a variety of people, firm in my conviction of justice and equality for all, yet ready to listen and engage with those whose beliefs differ from mine.

My lunch counter encounter eventually led to me embarking on a yearlong journey, Gay Into Straight America. My spouse, Robynne Sapp, and I are committed to engaging hearts and minds, creating authentic connections, and dissolving differences that separate us. As we listen to and share stories with people who are wrestling with their understanding of gay, lesbian, bisexual, and transgender persons, we remember that you cannot hate a person whose story you know. I strive to remember that this axiom cuts both ways.

"Leave no person behind" is my running mantra, and this includes our magnificent transgender community. I embrace this community as the one whose individuals should be invited to lead the way, because you can literally change our world. Transgender couples who have discovered new ways of communicating, and being in committed, intimate relationships, should be the leading experts on Bush's marriage panels, if he is serious about altering the divorce rate in our country. With Southern Baptists leading the way, with the highest divorce rate, perhaps it is time to consider that their "traditional values" are in need of a tune-up. I suggest that transgender couples could work with them one-on-one, coaching them in discovering new ways to flourish in their marriages.

The paradox is that people must know you in order not to leave you behind. People must know you in order to invite you to lead. And society must know you as individuals, rather than as a "collective community" in order to let go of their fear and lack of understanding. Individuals touch lives and souls. Minority communities, without the faces of individuals, can be easily pushed aside, as evidenced through history. Why did Rev. Dr. Martin Luther King, Jr. and Rosa Parks change our world? They shared their humanity, their face, their soul, and that could not be denied. Their authentic connection to all of humanity served to dissolve many differences between the races.

How did the paths of a woman from Atlanta and a transwoman from Seattle converge at a lunch counter in a small hotel in Lynchburg, Virginia?

Just as young men taking a seat at a lunch counter created change, this act with Judy ignited a friendship fueled by sharing and caring, creating in me a passion for the transgender community. That journey has led me to presenting at Fantasia Fair, Esprit, Southern Comfort,

and for the first time at IFGE in April 2006.

Perhaps you are now saying, "OK, I understand where the lunch counter comes into the equation. Where does the mosaic in the title come in?" Fair enough. When I was at Southern Comfort in September, there was a beautiful mosaic that had been created by a diverse group of transgender women at a workshop. It was offered as one of the raffle items. I REALLY wanted this beautiful art piece. Holly [Boswell] made this suggestion, "Talk to the individual who wins it if you don't. People are sometimes unable to take art home if it is too large." I couldn't imagine that anyone would part with this beautiful mosaic, but I took her advice. Before I could finish explaining that I was facilitating groups for SOs and transgender couples at the Southern Comfort Conference, and how much I admired the mosaic, she said, "Would you like to have it?" I was speechless, and broke into tears, saying "YES!"

Lunch counters and mosaics? Together, they provided me with connected threads of consciousness, imploding the walls of my culturally imposed boxes. I gained new tools for co-creating love and understanding. I deconstructed my foundation, leaving fear and unrecognized judgment behind. The individuals within the transgender community, who have entrusted me with knowing them, remain the greatest gift of my life. Each time I speak to an individual or group on our journey, Gay Into Straight America, I share your stories which have led to transformation, letting people know how much we have to gain from transgender persons.

This mandala was created by 16 transgender people at the 13th Annual Kindred Spirits Circle in Hot Springs, NC 2005.

***Dotti Berry** is a Life & Relationship Coach who is finishing her doctorate work in human sexuality at Widener University. She presents and offers groups for SOs and transgender couples at various transgender conferences throughout the country. Visit her website, www.GLBTCoach.com. Her book* Stand UP Speak OUT, Those Who Did, *is in process. Dotti & her spouse, Robynne Sapp, were legally married March 7, 2004, in Portland, Oregon; however, their civil wedding license was voided a year later by the state. Their spiritual ceremony was July 31, 2004. They are on a year-long journey, www.GayIntoStraightAmerica.com, the initial project of their non-profit, Stand UP Speak OUT, Inc. Their intention is to engage hearts and minds, create authentic connections, and dissolve differences that separate us.*

Visit us on the Web at
www.laserlovers.com

PHONE 727.341.1011
TOLL FREE 1.877.664.2470

Laser Lovers℠

A Transgender owned and operated clinic providing:

- **Permanent hair removal using laser and electrolysis**
- **Hormones and Ob/Gyn for the Transgendered community**
- **Botox® and Restylane® facial enhancement treatments**
- **Sclerotherapy for the removal of varicose veins**
- **Removal of unsightly age spots and spider veins**

Special rates are available at a charming, historic inn close to our clinic and to the beach, in TG-friendly Gulfport, Florida.

Transgender Activism at City College of San Francisco

by Ms. Bob Davis

On the campus of City College of San Francisco (CCSF) transgender students and their allies have been waging a successful campaign to bring inclusion of transgender people and an awareness and accommodation of their needs, to every aspect of this massive institution that enrolls over 100,000 students annually. They've taken their case before the administration, held campus wide social and educational events, formed clubs and created educational materials. They've found allies among the staff, faculty, administration and student body.

Transgender activism has been given traction by the legal environment in California that provides some excellent protections for transgender people. This is reflected in a recent press release from Equality California and Transgender Law that was titled, "California Has Most Transgender Friendly Laws in U.S" (Kirchoff & Daley, 2005). In California gender identity is protected in public schools by The Student Safety and Violence Prevention Act of 2000, Assembly Bill 537 (AB 537). All facilities and programs must be open to transgender students and these students should be accommodated in the academic and cultural life of the institution.

When I was awarded tenure at CCSF in 2003, I chose to be presented to the Board of Trustees dressed en femme as an expression of my transgender identity and to increase transgender visibility at the college. A few weeks before the August 28, 2003, ceremony then Governor Gray Davis signed AB 196, which added gender identity to the list of categories protected by California's Fair Employment and Housing Act. In a short speech I told the Board, "City College's campuses needed to become oases of acceptance and safety" for transgender students. My photo with the board appeared on the front page of the school newspaper and served as my introduction to CCSF's already functioning transgender activist community.

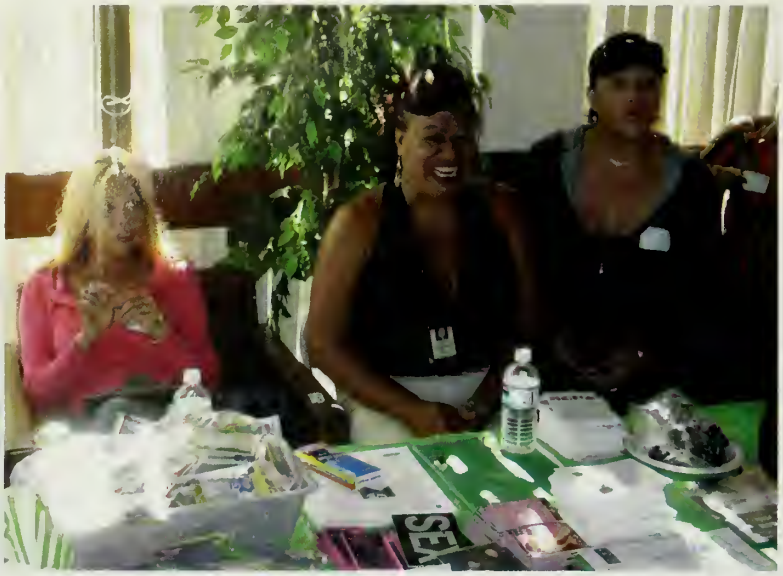
Two on-going campus groups were already active, advocating for transgender safety and inclusion. I was invited to attend a meeting of the Transgender Working Group of the Diversity Committee (TWG). The members were from all areas of the school: faculty, staff, administrators and transgender students. The other group was Transgender VOICES/Transgender RIGHTS, a project of the HIV/STI (sexually transmitted infections) Education Office. Though there were some transgender identified students in the group, most were not. Many of these students were training for certificates to become HIV/STI Prevention Educators in community-based agencies.

THE TRANSGENDER WORKING GROUP

The TWG was primarily concerned with four issues. First was consistent inclusion of "gender identity" in the school's published Non-Discrimination and Equal Opportunity Statements. This phrase was present in some publications, but absent from others. The TWG wanted it included in all appropriate publications without exception.

Participants at CCSF's First Transgender Awareness Day. front raw - Janetta Jacksan (Walden Hause), Melnenie Eleneke (Filipina Task Farce an AIDS), Jamie Armstrang (Lyan Martin Clinic, A Wamen's Place) back raw Kelly Marsh (TGSF), Jessica Canar (Outreach Pragram far Transgenders in Crisis), Gwendalyn Ann Smith (Transgender Day af Remembrance), Dian Manley (UCSF/TRANS), Tadd Whitwarth (cantributar ta Inside/Out), Manika Weiss (CCSF student), Ms. Bab Davis (CCSF Transgender Caardinatar).

Receiving tenure in style. City College af San Francisca Baard af Trustees (l. ta r.) Julia J. Ramas, Glariamarie Araneda (student trustee), Natalie Berg, Dr. Anita Grier, Ms. Bab Davis (newly tenured music instructar), Lawrence Wang, Jahnnie L. Carter, Jr., Miltan Marks III. Phata by Kent Taylar.



Tamika Ganzales, Tatiana Kanehalani and Melnenie Eleneke (l. ta r.) at the Asian/Pacific Islander Wellness Center table at CCSF's Transgender Awareness Day. phata by Glenn Caley Bachmann.

Awareness Fair at City College of San Francisca, Navember 17, 2004, phata by Glenn Caley Bachmann

Transgender Awareness Fair at City Callege of San Francisca, Navember 17, 2004, Phata by Glenn Caley Bachman.

Safety and accommodation in bathrooms and showers occupied a major portion of the agenda. The right of transgender people to use their bathroom of choice is doubly protected in San Francisco public schools. Throughout the state schools have to comply with California's Student Safety and Violence Prevention Act of 2000 (AB 573). In addition, "San Francisco is one of five cities, including New York, with regulations protecting public restroom access based on 'gender identity,' which refers to a person's internal sense of gender rather than their birth sex," (Brown, 2005). In fact, "several cities and counties in California have laws and regulations that protect transgender people . . . San Francisco, Santa Cruz and West Hollywood have all passed local protections." (Transgender Law Center, 2005)

At the TWG meeting an FTM student explained how difficult it was for him to shower after his men's weightlifting class. The men's and women's gyms, separate buildings built in the 1930's, are inadequate to the needs of a large, diverse institution. The men's gym has only one shower for everyone and no privacy. CCSF is replacing these buildings with a new Wellness Center, but at the time of this meeting the groundbreaking hadn't even taken place. Some members of TWG volunteered to help the student resolve his current difficulty while others agreed to talk to the planners of the Wellness Center about the necessity of gender neutral, single occupancy accommodations.

Transgender activists across the country are making gender neutral bathrooms a significant issue for colleges. At the University of Chicago, "women's rights advocates have recently joined forces with transgender activists to push for 'gender-neutral' bathrooms . . . . Other schools, such as the University of Vermont, the University of New Hampshire, and the University of California-San Diego, now offer gender-neutral bathrooms on campus" (Ford, 2005). At CCSF in November, 2003, the same week as Transgender Day of Remembrance, hand made flyers, decorated with the symbols for the sexes: male, female and an array of variations on that continuum, anonymously appear outside campus men's rooms proclaiming, "Just let me go to the bathroom."

Another critical issue raised by transgender students at the TWG meetings was the painful lack of sensitivity of some faculty and staff and verbal harassment from other students. One transsexual woman complained of a faculty member who refused to use female pronouns, which the student preferred. She and other students corrected the instructor to no avail. Another transsexual woman had had an embarrassing experience in the Financial Aid Office. She was returning to school after a long absence. When applying for financial aid she had to give her social security number. The staff member who checked the files shouted something like, "It says here you're a man," so loudly that people turned their heads.

There were also reports of violence against transgender people on campus. There was the alleged assault of a transsexual woman in a women's bathroom in the Creative Arts Building. Another woman, probably another student, accused the transsexual student of being a man and coming into the women's room to look at women under the stalls. She called the transsexual woman a "pervert" and

slapped her face. In tears the transsexual woman sought out a trusted administrator for solace. She filed reports with the Campus Police and Affirmative Action Office. There had been rumors of previous incidents, but this incident now had a paper trail.

In considering these reports TWG saw the need to educate CCSF employees and students about the lives and culture of transgender people. The TWG compiled a list of recommendations for the Diversity Committee that fell into three categories. The first group dealt with adding gender identity as a protected category to a large range of school publications. The most significant omissions were listed with great specificity, as in the request to change the wording in Diversity in the Workplace Policy on Equal Employment Opportunity and Affirmative Action, appendix 'A', section P.M.3.02. The second group of TWG recommendations advocated the creation of an effectively enforced, "functional, in-place, well known complaint process" to address claims of harassment, especially verbal harassment. The other recommendations, taken together, formed an educational campaign aimed at the campus community. The TWG encouraged transgender inclusion in the curriculum and lauded the new Health Science course, Transgender Health: Working with Clients and Communities. To make these policies more visible to the faculty and staff, TWG encouraged the Chancellor to make transgender inclusion the subject of one of his campus-wide emails. TWG further proposed creating a position to serve as advocate and ombudsperson for transgender students. They also stressed sensitivity training for faculty and staff emphasizing the need to reach three specific groups: campus police, Financial Aid, and Admissions and Records.

THE DIVERSITY COMMITTEE

The school's Diversity Committee, to whom the TWG reports, functions somewhat like a human rights commission. They have the authority to implement the TWG's recommendations. Chancellor Philip Day chairs the group that includes vice chancellors, deans, students and faculty. Prior to being placed on the Diversity Committee's agenda, TWG was asked to send representatives to meet with the Chancellor and Vice-Chancellor of Student Activities. The group chose the transsexual woman who'd had problems at the financial aid office and me as its representatives. When the meeting approached, the student said she couldn't attend without door-to-door transportation. She had been mugged two weeks before, off campus and was so badly bruised she'd stopped attending classes. This would be her first time back on campus and, though her face was healed, the emotional trauma was still with her and she wasn't yet willing to ride public transportation.

At the meeting she was eloquent. She explained how unsafe and at risk she felt, anywhere, anytime. She talked about her recovery from drugs and about attending CCSF as a man before her transition and now as a woman. The meeting brought the experience of the City's younger transgender population into sharp focus and gave it a human face. After Chancellor Day and Vice-Chancellor Don Griffin heard her story, the TWG's recommendations were put on the Nov. 17, 2003, agenda.

The agenda that day also included representatives from Associated Students, the student government, making an appeal for a Queer Resource Center. They wanted to create a nexus to serve queer students just as the Women's Resource Center or Latino Services Network served their communities. These student leaders were articulate and passionate. Some were lesbian or gay and they shared their lives with the committee. They were making some of the same points the TWG needed to make, but these students had the committee's ear better than a Working Group, primarily composed of faculty and staff, ever could. When the Diversity Committee considered TWG's recommendations, they echoed phrases and concepts from the students' presentation. After relatively brief debate the Diversity Committee determined to take action to protect and welcome transgender students.

There was almost immediate progress with the Non-Discrimination and Equal Opportunity Statements in school publications. The inclusion of gender identity as a protested category, is now the norm, rather than the exception. It, along with fifteen other protected categories, appears in virtually all school publications. In CCSF's Unlawful Discrimination and Harassment Policy the protected categories are followed by the statement, "These categories specifically include status as a lesbian, gay, bisexual, transgender or questioning person in any District program or activity." Now, when gender

identity is found to be missing from a school publication, there is a firm precedent that compels its immediate inclusion.

The Diversity Committee gave the campus transgender community another victory by ordering the creation of one public, single occupancy, gender neutral bathroom in every building on the main campus and at each of the satellite campuses. At the time of this meeting CCSF's main campus had gender neutral bathrooms in only three buildings out of a dozen. Since then gender neutral bathrooms have been added to four buildings with architects and engineers making plans for five others. A list of gender neutral bathrooms on the CCSF main campus is now available from counselors, some instructors and on the People in Search of Safe Restroom (PISSR) website at www.pissr.org. (Click on "Cool Places to Pee.")

There were two other far-reaching actions. The Diversity Committee accepted the TWG's recommendation and authorized transgender sensitivity training for staff and faculty. After considering TWG's recommendations, which specified campus police, Financial Aid, and Admissions and Records, the Diversity Committee went further and added counselors, Student Health Center and the matriculation office.

The Diversity Committee also instituted outreach to tell the transgender community that CCSF welcomes them and understands their right to safety on campus. CCSF is a huge institution that can appear imposing and impenetrable. To overcome this impression Counselor Sarah Thompson and I visited staff and clients of nonprofit organizations serving transgender people, attended a mini job fair and, with lesbian & gay students and faculty, staffed an information table at a conference for GLBTIQQ youth. We provided information about registration, financial aid and the transgender student club. To help people through the massive bureaucracy, we provided phone numbers, specific contact information so a transsexual student would know, for example, whom to call if they wanted to retrieve credit for classes attended a decade ago in a different state, under a different name and as a different gender.

Manika Weiss, a CCSF students and member of Transgender VOICESTransgender RIGHTS, at the First Transgender Awareness Fair, Phata by Glenn Caley Bachmann.

STUDENT ACTIVISM

There were two vital and quite visible transgender student activist groups on campus. One is Transgender VOICES/Transgender RIGHTS, a project of the HIV/STI Education office in the CCSF Health Science Department. This group is on going. Their brochure says they were founded in Spring semester 2004,"in response to a number of violent attacks on Transgender students on our campus and in local communities . . . . We recognize the connection between social discrimination and the high rates of HIV within the Trans community . . . . Our mission is to dismantle the stereotypes that perpetuate fear, discrimination, harassment and violence. Our goal is to work together in support, education and advocacy projects to ensure the dignity and human rights that we all deserve."

TransDIVAS, a club for which I was the advisor, was organized the same semester. It received official recognition and a $300 budget from Associated Students. The president was Nadia Cabezas, smart, outspoken and the first member of her family ever to attend college. In the persona of Kitty Kastro she's the hostess of Tranny Talk TV, an online community access program, often called, "the world's first transsexual television show." It quickly became apparent that TransDIVAS was not a suitable name for the club. To be more inclusive of the campus' FTM community the name was changed after one semester to tg@ccsf.

tg@ccsf was a small, diverse group with 4 – 6 regulars, about half self-identified as transsexual and most of the others as transgender. There were also a few allies who attended occasionally. The meetings were a combination of planning events and personal support. The students spontaneously generated excellent programming ideas during these weekly, one hour sessions. They conducted their own outreach, presenting a panel for prospective students at Gender Blast 5, Youth Gender Project's conference, "for transgender, gender-variant and gender questioning (TGQ) youth under 25" in November, 2004.

One student announced at a tg@ccsf meeting that she'd been searching the school library's database for "transgender" and she was amazed at how little she found. Refusing to accept invisibility on the shelves and the databases of the school's library, the two transgender groups, tg@ccsf and Transgender VOICES/Transgender RIGHTS, met on a sunny Sunday in October 2004, to make a list of acquisitions for the library. They invited two members of the local transgender community: Jamie Faye Fenton, co-founder of the website Transgender Forum, and Stephanie Ann Blythe, an officer in the local support group TransGender San Francisco (TGSF). People brought books and lists of books. By the end of the day, 20 had been prioritized for purchase. The Diversity Committee contributed $350 and when tg@ccsf disbanded at the end of Spring 2004, the club donated its $300 treasury to the library for more transgender titles.

The students also created of list of transgender terms to cross-reference with the Library of Congress categories the school uses. Librarian Karen Saginor suggested creating a transgender research guide that would lead students quickly to reputable sources. This "Pathfinder," one of several on the school's website, functions as a springboard for beginning researchers. CCSF's transgender Pathfinder was launched in Spring, 2005. It can be reached from the CCSF website or directly at www.ccsf.edu/Library/guides/transgender.html.

tg@ccsf club meetings were also bastions of peer support. In the middle of the semester a new student joined the group. She appeared nervous, almost

breathless. She'd started college twice before. Both times she'd dropped during the sixth week. This was the sixth week of the semester and she was afraid she'd do it again, if only from force of habit. Some of the club members had taken counseling and group facilitation. These techniques guided their response and for the next half hour they listened and encouraged. Their compassion and skill were impressive. She calmed down and finished the semester. Two semesters later, she was still in school.

Not all stories brought smiles. One tg@ccsf regular was assaulted on campus while walking across the library plaza. Someone from a group yelled a transphobic remark. She shouted something back. The words flew back and forth and when the transgender student had enough and turned to leave, an orange struck her in the back. Terrified and enraged she sought solace in the counseling office. A report was filed with the campus police. At the tg@ccsf meeting she needed to talk and the club listened trying to give her all the support they were able, but she dropped out and didn't finish the semester. She hasn't returned to school either.

The two student groups, Transgender VOICES/Transgender RIGHTS and tg@ccsf, collaborated with and supported each other's work. The grandest project, and one that also generated other programming, was Inside/Out, a book of transgender people's lives created by Transgender VOICES/Transgender RIGHTS in collaboration with the Graphics Communications Department. tg@ccsf contributed money to help with the printing costs. Inside Out is a collection of 15 short "first person narratives about the transgender experience" by 11 transgender women and 4 transgender men, some of whom self-identify as transsexual. Here are examples from three different lives:

"He was the very first FTM I had ever met, and that opened the door to a whole new world for me."

"My life had shrunk to a four block radius. It consisted of waking up, eating, copping dope, getting dressed and going to work."

"My eight-year-old niece was speaking on the phone to her best friend…'Guess what? My Aunt Kelly used to be a boy! Isn't that something?'"

Emcee Cecilia Chung SF HR Camission at Transgender Awareness Fair at City College af SF 111704, Phata by Glenn Caley Bachman.

Most of the contributors are, were or became CCSF students, a very different demographic than the writers of most transsexual and transgender autobiographies. This gives Inside Out a refreshing diversity. The contributors comprise a cross section of San Francisco's transgender community presenting a plurality of race, color, age, ancestry, national origin, ethnic groups identity and economic class.

Inside Out had a gala publication party, co-sponsored by the two groups. The event was held at the student union on Friday evening, May 7, 2004. What a celebration it was! Some of the authors read their stories. About 200 people attended and everyone remotely connected to Inside Out or the two transgender student organizations was introduced from the stage. The first printing of 100 books sold out. The success of the event inspired the groups to plan a daytime event to achieve greater outreach. The next semester they would host a Day of Transgender Awareness to engage more of the school population and increase transgender awareness in the larger campus community.

TRANSGENDER AWARENESS FAIR

CCSF's first Transgender Awareness Day and Resource Fair was on November 17, 2004, at the Student Union. The press release said, "The goal for this event is to provide information and support to members of Transgender communities on the City College campus and citywide, as well as to reach out to those who may have less awareness of issues of gender identity and expression." When it came time to choose the speakers tg@ccsf made insightful and unanimous choices: Chancellor Phillip Day and Police Chief Carl Koehler. They wanted the Chancellor to witness undeniable evidence of their presence on campus, a room full of 75 transgender people, and they wanted to hear the Chief say he understood the need of all transgender people for safe access to an education at CCSF.

The students started setting-up the event the night before. The day itself was as busy as a convention. Fourteen service providers had information tables, including Transgender Law Center, Transgender Resource And Neighborhood Space (TRANS), Instituto Familiar de la Raza, Filipino Task Force on AIDS, Walden House Transgender Recovery Program, Tranny Talk TV, Asian-Pacific Islander Wellness Center, United Genders of the Universe and programs from two churches, City of Refuge Transcending Program and Trans-Glide program from Glide Memorial Church. People brought flowers, photos and other personally meaningful adornments for the "Altar of Empowerment and Remembrance." The altar reflected the event's dual themes: the history of violence against the transgender community and the community's optimism for the future.

At this event Transgender VOICES/Transgender RIGHTS premiered their new project, a Transgender Timeline. Circling the walls was a series of posters chronicling dates and events in transgender history. Flush from the success of Inside/Out, there was already talk of turning the Transgender Timeline into a book.

Cecilia Chung, Deputy Director of the Transgender Law Center and recent appointee to the San Francisco Human Rights Commission, emceed. She and the other speakers reflected the core concerns of transgender students. Janetta Louise Johnson, a former CCSF student who now counsels transgender people in recovery, delivered a speech about achieving your goals. Gwen Smith, creator of Transgender Day of Remembrance spoke about violence against the transgender community.

Campus Police Chief Carl Koehler in his full dress uniform spoke about safety, assuring the students of both their right

to an education at CCSF and the police force's duty to protect them. Chancellor Day surveyed the room and proclaimed, "I'm so glad this is happening on my watch!" The crowd shrieked and applauded. The tg@ccsf & Transgender VOICES/Transgender RIGHTS students were elated. They appreciated the speeches and the promises, but they weren't going to forget them. As they saw it, the Chancellor and Chief had publicly empowered them to hold the school accountable for how transgender people were treated on campus.

Chancellor Day loved the Transgender Timeline circling the room. He read it, reflected and encouraged Transgender VOICES/Transgender RIGHTS and Graphic Communications to turn it into book, similar to Inside Out. They did and the publication party for Trans Time: A Look at Transgenders Through the Ages was held at the Second CCSF Transgender Awareness Day, November 21, 2005.

As exciting and successful as the first CCSF Transgender Awareness Day was, it wasn't without incident. Early in the event, before the speeches, a student verbally harassed one of the transgender community members, a guest who was there representing one of the service providers. The students said loudly, "These are a bunch of dudes trying to be bitches." As offensive as the remark was, it was more troubling that he defended it to when confronted by a faculty member. Having his name and student ID number taken for a report did nothing to shake his belief that what he said was the truth and that he was entitled to say it. This student underscored the core message of all the school's activism: there is an urgent need for education to counter transphobia and bigotry on campus. It also highlighted CCSF's lack of effective enforcement in cases of verbal harassment.

CONCLUSION

This is only one chapter of transgender activism at CCSF. During these three semesters, Fall 2003, Spring and Fall 2004, there were many successes. Two active transgender student organizations were created: tg@ccsf and Transgender VOICES/Transgender RIGHTS. Acting together they selected books on transgender subjects for the school's library and their interest inspired the creation of an online research guide. There have been two Transgender Awareness Days and Transgender VOICES/Transgender RIGHTS produced two books.

The school's Diversity Committee created a Transgender Working Group and a part-time position to coordinate transgender outreach and advocacy. Trainings in sensitivity to transgender issues have been instituted for faculty and staff and will continue for at least another year. CCSF has begun adding gender neutral bathrooms to buildings on the main campus and including them in all new construction. The curriculum now includes courses that focus on the transgender community: Transgender Health: Working with Clients and Communities and Diversity and Social Justice: Transphobia. And to bring more transgender students to CCSF, there's ongoing outreach, through nonprofit organizations, to let the transgender community know that CCSF recognizes their desire and right to an education in a harassment free environment.

Transforming large institutions is a monumental task and when change happens, it is often slow, painfully slow. But CCSF understands that the safety and education of transgender students cannot be allowed to proceed at the glacial pace of bureaucracy. At the institutional level there are groups and meetings, regulations and accommodation. On the personal level students, faculty and staff are educating their peers about transgender lives and inclusion. The work of transgender activists has already had a significant impact, their actions are sure to provide greater access at CCSF for transgender people in the years to come.

Ms. Bab Davis is the Transgender Outreach and Advocacy Coordinator at City College of San Francisco. Her essay, "Walking While Trans" is included in The New Goddesses: Transgender Women in the 21st Century to be published this year by Fine Tooth Press.

The two books by Transgender VOICES/Transgender RIGHTS are still available. Inside Out can be ordered for $15.00 and Trans Time: A Look at Transgenders Through the Ages for $10.00, including shipping and handling. Make checks payable to Ms. Bab Davis at CCSF, Box A-34, 50 Phelan Ave. San Francisco, CA 94112

Sources and Resources

Brown, Patricia Leigh "A Quest for a Restroom That's Neither Men's Room Nor Women's Room," New York Times, March 4, 2005.

CCSF library Transgender Pathfinder, www.ccsf.edu/Library/guides/transgender.html

Equality California (EQCA), www.eqca.org

Ford, Alyssa "Required Bathroom Reading: Activists Put Their Minds in the Toilet," Utne Reader, February 2005.

Kirchoff, Danny & Daley, Christopher, "California Has Most Transgender Friendly Laws in U.S." Equality California & Transgender Law Center, December 2005.

People in Search of Safe Restroom (PISSR), www.pissr.org

Remembering Our Dead, www.rememberingourdead.org

Transgender Forum, www.3dcom.com

Transgender Law Center, Peeing in Peace: A Resource Guide for Transgender Activists and Allies, Transgender Law Center, 2005.

Transgender Law Center, www.transgenderlawcenter.org

Transgender San Francisco (TGSF), www.tgsf.org

Tranny Talk TV, www.trannytalktv.com

Youth Gender Project, www.youthgenderproject.org

The Psychotic SOC

by Aubrey Ellen Shomo

Most everyone in the transgender community has heard of the Harry Benjamin International Gender Dysphoria Association, or at least of their Standards of Care. Post-ops have gone through them. Pre-ops are in the middle of them. Non-ops have encountered them. Genderqueers know them as a social expectation for their friends. Crossdressers have to listen to pre-ops complain about them.

Opinions vary. Some see them as a necessary evil. Some are glad they exist to protect those non-tranny fools who want an up-close-and-personal garden-shear experience. Some see them as fascist. There is certainly validity to all of those perspectives, but in case it's not clear by now, I'm one of those people who sees them as fascist.

Now, wait. Don't stop reading. This isn't another philosophical essay using five-syllable words translated from French—nor is it a rant. This is a story about how the SOC can cause harm to people. It's a story-telling from my personal experience, not some postmodernist humbug about why they just might be a little fascist.

A little history would do us all well, so I'll start a bit before I started to transition.

It started with light. I'm not sure if someone said, "Let there be light," or if the universe just sort of went bang and got really hot, but there was light. As it turns out, nothing eventful happened for 15 billion years or so. Then, on some out-of-the-way little rock in one arm of a spiral galaxy, some monkeys started to think they were really smart. They called themselves homos. Over time, they started to stand upright and think quite highly of themselves, so this became corrupted to the phrase Homo Sapiens.

They, like many critters before them, had twoish sexes. Some weren't happy with that; some were fine with the idea, but were born the wrong one. They were all pretty stuck with it. though. Some cultures were accommodating. Some were not.

Then, some guy named Harry Benjamin realized that, like bellybuttons, an outie could be turned into an innie. Christine Jorgensen happened. A little later, they realized they could go the other way, too, from innie to outie.

Harry Benjamin started a trend. A big trend. A professional society followed. They made rules to decide who was ready for transition and who was not.

Then I was born. While I was very young, the second generation of transpeople, after Harry Benjamin, was busy changing the world. Our culture became more accepting.

I transitioned fairly young. I started at 17, was full time at 18, and had SRS at 20. It was an extremely easy ride—socially, anyway. My boss called it "the non-event of the year." I have those transsexual menaces that came before me to thank for that. My hat goes off to them.

Getting the surgeries, on the other hand, was hell. See, I have a history of a psychotic mental disorder. That made getting the approval letters quite a challenge.

I knew I was a girl for as long as I can remember. I told a therapist about it at six. That therapist was fired by my parents shortly thereafter. (Yes, I was one of those kids in therapy before elementary school.)

By eight, I had been through several more therapists and was referred to a psychiatrist. I had the misfortune of telling the last therapist about "supernatural contact" or possibly seeing "people from parallel universes."

The hallucinations never got to me that much. They really didn't. I thought they were interesting, perhaps frightening at times, but I never actually asked for help. I never asked anyone to "fix" me. I never asked to be protected from myself.

The assumption was made, instead, that because my mind did certain things that most people's do not, I needed treatment. So I was treated. In a mental hospital. At eight. With anti-psychotic medication.

I was lucky enough to realize that if they couldn't handle seeing ghosts, they sure as heck wouldn't be able to deal with me being a girl. So I kept my mouth shut for years.

Over the next few years of my childhood, I would be diagnosed with Psychotic Bipolar Disorder and Schizoaffective Disorder and hospitalized again. After that, I decided to never end up in a hospital again—and to do whatever it took to see to it.

I learned to lie. I learned over time to deny hallucinating, and to tell people what they wanted to hear when they asked about my thoughts and beliefs. I never did a terribly good job of playing male, but I made sure no one thought I was a girl. Instead, as I grew up, everyone thought I was gay.

I only broke my silence about being a girl a few times. Once, when I was thirteen or so, I asked my pediatrician if it was abnormal that I hadn't hit puberty yet. I was hoping it meant I never would. Instead, he told me that it wasn't unusual at all and not to be worried. If it hadn't happened by age fifteen, they could give me drugs to make it start.

I knew I was a girl for as long as I can remember. I told a therapist about it at six.

He obviously missed the point, so I enlightened him. I told him I hoped puberty never would happen to me. I told him why. He told me I should speak to my psychiatrist about that. I never did.

When puberty did come, and for many other reasons outside the scope of this article, I had a really rough time. At fourteen, I would end up hospitalized five more times over less than six months. An attempt would be made to place me in residential treatment, from which I would be spared by the grace of corporate greed. Greedy insurance companies, anyway. I would attempt suicide. I ended up in intensive outpatient treatment for another two years.

My therapist spent some of that time trying to get me to jerk off. It was supposed to reduce tension—a really effec-

tive idea for someone who hates her genitals. When I refused, he thought it was for religious reasons and lectured me on the evils of Catholic guilt. I wasn't even Catholic. I never could get him to understand that Mr. Dangly just wasn't the one for me.

I later found out that obscuring myself led people to make other judgments about me, just as bad. When I hid my gender, everyone thought I was gay. When I denied that I hallucinated, people started believing I had an emerging personality disorder.

When I was sixteen, I fired my psychiatrists and therapists and stopped my medication. I figured, "If I'm going to come out and tell everyone I'm not a dude, why should I spend so much effort appearing sane?"

I find it interesting the value we, as a culture, place on normalcy. So often, transpeople complain that they had been made to feel that they weren't acting masculine enough, or feminine enough. My big problem was that I never seemed sane enough. My emotions were always too intense. My ideas were too unconventional. My hygiene was just a little too lacking. Heck, forget girl, I should have been born a European.

After taking some time to collect myself and graduate high school, I started to transition at seventeen. By started to transition, I mean I started taking hormones imported illegally from New Zealand.

Within a few weeks of my eighteenth birthday, I contacted a well-known local gender therapist. She was fully booked, so I was referred to a far less known local gender therapist.

I made a critical mistake. Interestingly, the mistake I made was the same mistake I made when I first told people about what I saw when I was eight, long before I knew what dopamine was or could correct people on their usage of the word psychotic. I told that therapist about my past. I let her access the records from my earlier treatment. Immediately, she wanted to talk about my past, not my transition.

I got approved for hormones by telling her I was already taking them illegally, and citing the SOC where that was defined as reason enough to allow medical monitoring and access to hormones of known quality.

I eventually got a full hormones letter out of her, but only after more than six months of "therapy" and after taking several psychological tests. I could not get a letter out of her for surgery. At one point she said, "It is now very clear to me that it is clinically inappropriate for 'the letter' to be hanging over any more of our interactions." She did not return an electronic mail requesting comment.

Without a letter, and wanting to ensure I would never have to worry about testosterone again, I decided to get an orchiectomy. I found two people willing to operate on me without psychologist approval. One was on the East Coast of the U.S.; one was in Tijuana. I went to the one on the East Coast. I should have gone to the one in Tijuana. It would have been safer.

So often, transpeople complain that they had been made to feel that they weren't acting masculine enough, or feminine enough.

The doctor's office was grungy and yellowed. After a short interview, a signed liability release form, two injections, and some Valium, I went back to the room in which the operation would occur. It wasn't an operating room, per se.

By the time I got there, the Valium had made me quite woozy. I threw up all over the room. Luckily for me, the doctor had a dust pan and some spray air freshener. He just brushed the puke aside, sprayed the air, and proceeded to chop my balls off. I wish he had been a back-alley doctor. At least then his operating room would have been cleaner.

It wasn't much wonder I ended up in the ER with a Staph infection after I got back home. That experience alone could have killed me, but it was "clinically inappropriate" to let me go to a real doctor. I did realize one thing, though. For my SRS, I had to go to a real, respectable surgeon.

At least I had had my orchiectomy before my nineteenth birthday.

In February of the following year, while I was nineteen, I started to see a new therapist for the sole purpose of getting a letter for SRS. I told her about the orchiectomy, and said I had never seen a therapist for letters because I was "philosophically indignant" that the step was even necessary. I really was philosophically indignant, but, of course, that was only part of the reason. I told her point-blank that I wanted to go to a surgeon who had heard of bacteria for my SRS, and I wanted her approval letter. I simply lied and said I had never been in therapy before. Ever. So, three sessions and a few hundred dollars later, I had a letter.

Next, I went to her supervisor for the second letter. We went over the usual Q&A. "Yes, I am a girl. I've always known it. I work. I function. You're just here to act as a liability shield for my surgeon."

With the second letter, the road was clear. I had SRS with Marci Bowers in December of 2004, at age twenty.

By the time I was sure I'd get my second letter, I was getting cocky. After all, I had to get cocky while I still could. So, when the supervisor asked what I had against the HBIGDA Standards of Care, I told her I didn't think it was her place, as a pro-choice lesbian, to tell me what I could and couldn't do with my body. She apparently didn't see the connection between being pro-choice and freedom to do with one's body as one pleases. I didn't think it was worth it to enlighten her.

So, she switched tactics. "Do you have any experience with psychotic disorders like paranoid schizophrenia?"

"Only what I would have seen on TV," was my reply. I couldn't believe I had just said that.

"Unfortunately, that isn't very accurate."

I laughed.

"What if someone who was delusional thought the government was out to get him because he was a biological male and SRS would make him safe? Should that person be allowed to have SRS?"

At the time, I couldn't reply to that without risking my letter, so I let it drop. I've been thinking about her point ever since.

After I had my SRS, I wrote both therapists who approved my SRS, telling them about my past. A voicemail left for the first requesting comment was not returned. The second declined to comment over the phone. When I asked her if she had ever actually seen the case of a delusional person requesting SRS for delusional reasons, she got mad and terminated the call.

I think a gender center intake counselor who wished to remain anonymous said it best. "What I have never seen in real life, but hear invoked frequently, is the person who is not trans, yet seeks a gender transition as an aspect of a complicated psychosis. This person, who the HBIDGA seems established to screen out, has yet to present to me or to any other provider with whom I communicate."

I nearly died because of the SOC. I have heard of transpeople who mutilated themselves or committed suicide because they were kept from surgery or hormones.

Might there be people who pursue SRS before they're ready? Of course. Might there be people who request SRS because of delusions? I can't say no. I can say that this is a rarity, and should be no less detectable by any surgeon than by a psychologist. Every SRS surgeon I've heard of asks why a candidate wants surgery. If the person says the government's out to get hir, I'm guessing the surgeon usually won't operate. If the person lies and claims to be truly transgendered, the psychologists I went to wouldn't pick up on the deception any more easily than the surgeon.

After all, cosmetic surgeons refer people they suspect are body dysmorphic to psychologists. SRS surgeons already reserve the right not to operate if they're uncomfortable that it's right for the person requesting it. What is the need to see a therapist by default?

Diane Ellaborn LICSW

Gender Specialist

- Psychotherapy for crossdressers, transsexuals, their partners and families
- Over 20 years experience
- Individual, couple, family and group therapy
- Evaluation for hormones and referral to medical and supportive resources
- Long-distance gender consultations and therapy available by phone
- Located in Framingham, MA
- MasterCard and Visa now accepted

508-788-5406

To borrow and expand upon a point made by Riki Anne Wilchins, we don't insist that people who request rhinoplasties undergo counseling to make sure they're not just doing it because they have self-esteem issues.

Today, in regard to both my gender and my state of mind, I am well-adjusted. I am completely out—about being trans and about having been crazy. I have a network engineering job, friends, and hobbies. I am a playwright and author. No one cares about my gender, least of all me. As an artist, I don't have to appear sane. I have been successful off anti-psychotic medication for four-and-a-half years.

I nearly died because of the SOC.

It was rough getting here. Part of the way was made needlessly rough by the Harry Benjamin International Gender Dysphoria Association Standards of Care. In the end, I did what I had to do.

I have thus traveled the path of bearing my soul for all to see—both as a woman and as an unconventional thinker. I learned the greatest truth that I have learned in my life so far through transitioning—and through what I had to do to be able to. The only true freedom is to have nothing to hide.

I find it ironic that the biggest obstacle I encountered in my transition were the trans-friendly professionals that were supposed to help me, rather than the perilous and unaccepting society they were supposed to, in part, be protecting me from. I still don't understand the use of making everyone jump through all those hoops. The SOC exist to protect people from themselves, or, perhaps more fairly, to prevent people from making a decision they'll later regret. I, however, lived through their dark side. They didn't protect me from myself or anyone else. The SOC drove me to a butcher.

I'm not alone in that. That's the thing with being trans. It's not something someone can just forget and give up on if people stand in the way. It's something that will drive almost anyone to go to any back-alley necessary to feel right in hir own skin.

I personally know several others who were also forced to lie. I also know several people who went to the surgeon who did my orchiectomy or to Tijuana for their operation—reminiscent of pre Roe v. Wade America.

So, that's what I am left with. I see the gatekeepers anointed by the SOC causing harm to me and many others, for the sake of protecting us. I see the roadblocks justified with an unlikely hypothetical. I see people forced to butchers, self-mutilation, and suicide. I don't see very much offered in return for that price.

The intake counselor I quoted above posed a simple question which sums up my point nicely. "For all the harm the HBIGDA is doing, where is the compensatory benefit?"

Aubrey Ellen Shomo

This article is based on a presentation made at the IFGE Conference, Austin Texas, 26-30 April, 2005.

Letters on Crossdressing, 1867-1920

by Peter Farrer

Male correspondents constantly wrote voluminous letters to this highly feminine magazine, and their favourite topics were tight-lacing, high heels, the use of spurs by lady riders, and the whipping of children—particularly young girls . . . Many of the men confessed to wearing corsets themselves and experiencing "most pleasurable sensations in being laced tight." Robin Adair went to the trouble of having "fashionable ladies' boots" with high heels made for his own feet so that he could feel what it was like to wear them . . . . Witnesses of this type, spending their leisure gloating over these unmanly topics in a ladies' paper, are surely not to be relied on when they tell of the sixteen—or even fourteen-inch waists achieved by their sisters and nieces. (pp. 17-8).

When I first read those words, I was browsing in W.H. Smith's bookshop in Oxford. I went straight to the Bodleian Library to read the original letters myself. Doris Langley Moore, in *The Woman in Fashion*, published in August 1949, was describing the correspondence columns of *The Englishwoman's Domestic Magazine* for the years 1867 to 1874.

I soon found the letter from "Walter" in November 1867. He was made to wear "a fashionable Viennese corset" at an Austrian boys' school and continued to wear stays with pleasure ever after.

"Robin Adair" wrote in September 1870, "Having myself a small and rather ladylike foot, I got Mr. Nicoll to make me, as an experiment, a pair of fashionable ladies' boots, with heels 2 1/2" high. I was astonished to find how delightfully easy they were to walk in, and how much smaller and neater my feet appeared than in my own more clumsy footgear."

As to the accuracy of that passage by Doris Langley Moore, many ordinary men did wear riding belts or stays at that time. Obviously, more women than men wrote to the magazine, also reporting small waists.

In 1870 the magazine received so many letters on corporal punishment that it published a separate supplement to contain this correspondence. The volume in the Bodleian, indexed under the title "The Whipping of Girls," is sadly mutilated by the scissors of academic enthusiasts who have cut out numbers of letters. I was later able to buy an undamaged copy in Soho, London. This contained, in April 1870, the first mention in print of an actual instance of "petticoat punishment," which took place in the eighteen-thirties. "Etonensis" described how his governess made him wear his sister's clothes for failure to learn his geography lesson. He recommended the shame involved as a better form of punishment than the whip.

The next stage of my research was to look up bibliographies of newspapers and magazines articles on corsets and also on corporal punishment. My thinking was that if a newspaper printed letters on intimate subjects such as corporal punishment, pehaps it might also publish letters on corsets and petticoat punishment and even complete crossdressing and such. I found this to be the case with *Town Talk* in 1883-1885, *The Family Doctor* from 1886 to 1894, and *Society* from 1893 to 1900. In fact, the first-ever confessions in print of men wearing the entire outfit for pleasure appeared in *The Family Doctor* in 1888.

The third stage was to follow up certain references in volume 7 of Havelock Ellis's *Studies in the Psychology of Sex* of 1928. In the section dealing with what he called Eonism, one of his cases, "D.S.," reported:

Abbreviations Key

BP	Borrowed Plumes
CC on CD	Confidentiol Correspondence on Cross Dressing
MIP	Men in Petticoots
RSL	The Regime of the Stoy-Loce

One evening at the tea table my sister read from a periodical called Modern Society *about a young man dressed as a girl. I at once went rigid with excitement, and I am sure turned pale. Until then I had thought I was unique in my thoughts. Later I had the paper to myself, and, enjoying tremendous excitement, read a page or two of readers' correspondence on "effeminate men." My excitement was so great I had sexual sensations almost involuntarily. From that time my inner desire was to live as a girl. No thought of love or affection entered my head. If I had had a supply of lingerie, corsets, and high-heeled footwear I would have been happy. By the time I was fourteen I had got hold of another periodical,* Photo Bits, *which devoted itself almost entirely to encouraging this trait and the pleasures of birching. The latter never made the slightest appeal to me. (Havelock Ellis, op. cit. 1936 edition: vol. III, pt. ii, p. 54).*

That man's revelations about his private reading matter introduced me to the fascinating and hitherto unexplored periodicals *Modern Society* for the years 1891 to 1912 and *Photo Bits* for the years 1909 to 1912. Both are mentioned by James Joyce in *Ulysses*, which is set in 1904. They were thus known to Joyce and correctly represented as available to contemporary readers.

The final stage of my research was to investigate the possibility of there being other periodicals of this type; indeed, these were described in the current Press Directories as comics. In this way I discovered the papers known successively as *Photo Fun, New Photo Fun, New Fun, Fun* and *Bits of Fun* from 1911 to 1920.

Types of Situation

I have chosen nine types of situation in which to place quotations from the letters:

- The continuation of the petticoats of childhood
- Twins
- The resumption of petticoats by an older boy
- Girls' clothes as punishment
- Making a pretty boy
- Pleasure in female dress—private experiment
- Pleasure in female dress—external circumstances
- Under petticoat rule
- Full time masquerade

The Continuation of Petticoats

Costume historians have not yet fully appreciated that in the 19th century some boys were not breeched until much later than the usual age of four or five. What the letters show is that in certain family situations, where a boy was brought up with sisters or the woman in charge had a feeling of animosity towards the male sex, a boy was kept in petticoats for much longer or was made to wear stays. "A Would be Lady" wrote in 1888:

*Being brought up with five sisters by two maiden aunts, it pleased them to dress us all alike, and until I went to boarding school at the age of ten, I had never in my life had any portion of male clothes on whatever, and in manner was decidedly effeminate. I did not wear stays at all during my school life, but at my aunt's earnest desire I again commenced their use when that period was over, together with two or three other articles belonging entirely to the female gender, which I wore in lieu of my own (*The Family Doctor, *Dec. 8, 1888, MIP p.14).*

and "Martyr" in 1899:

*I had the misfortune to be brought up by an aunt who had a strong prejudice against boys. She therefore tried to make me as girlish and effeminate as possible. Every morning and evening I was tightly laced into dainty satin corsets; very great care was taken of my hands and complexion, and my feet were encased in smart pointed high heeled shoes. Indeed, when alone, in the evenings, I was sometimes dressed entirely as a girl (*Modern Society *July 8, 1899, MIP p.30).*

In criticising the idea that boys should be dressed as girls, Alec A. Northwick wrote this in 1909:

*Speaking from experience, I can only say that I consider corseting or petticoating boys, apart from its palpable unreasonableness, a grave danger. I am a victim of parental vanity in that direction, having been dressed as a girl until I reached the age of fourteen, and well can I remember the reluctance and regret with which I gave it up or rather was forced to give it up" (*Modern Society, *Dec. 11,1909, BP p.00) .*

Unfortunately we are not given any idea of the age of the writer who obviously enjoyed his experience at the time. What is odd is the explanation given of this style of dress, namely parental vanity. I am not sure what this means. Was it that the parents were more proud of showing off a child who appeared to be a pretty girl than if he had been presented as a boy?

Another illuminating contribution is the following of 1910:

As a constant reader of your paper, I send you some further information with regard to a recent article that appeared on the fashion of dressing boys in girls' clothes.

This idea in a modified form is far more common in this country than would be credited at first sight. There are numbers of boys of all ages who, besides undergoing figure training by the wearing of corsets, are made to wear stockings and suspenders, together with embroidered lingerie similar to that worn by their sisters. In most cases, these are worn under the suit, but there are some parents who carry the idea further by putting their boys into petticoats and kilts for evening wear.

I myself, when a boy, was dressed in this fashion, wearing an ordinary knickerbocker Norfolk suit during the day, and a kilt and petticoats for evening wear; and I continued in this until I was fifteen. My recollections of it are that there was a certain fascination in the wearing of frills, and I certainly took a greater pride in my dress generally than the average boy takes.

I believe it was supposed to have a softening influence upon us, and I think this was so, although as far as myself, it never made me effeminate. Furthermore the evening costume of a kilt lent itself conveniently to the administration of corporal punishment, in which my parents were very firm believers.

At that time, several of my boy friends were decked out in a similar manner, some of them, I remember, with great elaboration, so much so that they were the subjects of great envy on my part. Many of these boys wore petticoats in the evening, and one or two even dresses and high-heeled shoes.

*At the present moment, I know of half-a-dozen instances where boys are being dressed in this manner by their parents, and in one case, a boy of nine is wearing a kilt daily with the full underclothing of a girl underneath. This youngster, unconcerned though he was, created quite a sensation at a popular seaside resort last summer, when paddling on the sands, he exhibited to the gaze of the curious a show of the costliest lingerie (*Photo Bits, *August 6, 1910, BP pp.100-01).*

Twins

One of the situations when boys and girls were dressed alike was that of twins. I found this amazing letter only last year. It is a question addressed to the readers of *The Queen* on July 9, 1892.

ADVICE WANTED. I have been left as the sole guardian of a boy and girl (twins) under very strict conditions which must be carried out to the letter, one of which is "that they shall be dressed precisely alike until they are fifteen years old." They are now twelve, and up to the present I have dressed them both as little girls, but it seems so silly for the boy to be dressed as a girl for three years longer, and, of course, the girl cannot be dressed as a boy. Can anyone suggest anything as a sort of compromise or advise me what to do? PERPLEXED (P.83)

These are two of the replies printed on July 28 1892 (p.165):

Not at home: *"Perplexed" will do quite right by dressing her charges under such strict conditions like girls not boys. My sister and I were left to be dressed like girls until we were fifteen years old. During the whole time I never remember to have been inconvenienced in the least by being dressed as a girl.*

J.E.M. *Unless the conditions must really "be carried out to the letter," I should not advise "Perplexed" to condemn her boy ward to petticoats till fifteen. I have only known of one similar case, and there the girl, till her seventeenth year, was dressed as a boy. If the terms of the conditions do not allow of a genuine compromise, I should advise "Perplexed" to go to live, or send the children to live, in some quiet village; let them lead a retired life, educate them at home, and dress them both as if boys.*

The Resumption of Petticoats by an Older Boy

Some boys were put back into petticoats after an earlier breeching:

I was early left an orphan, and up to my fifteenth year lived with an uncle who then decided to go out to Australia, and consequently I was transferred to the care of my mother's youngest sister, a young lady of about twenty-five, living in

the South of France. Although I was nearly fifteen when I went to live with her, I was small for my age and being fair and girlish-looking would more readily have passed for twelve or thirteen than my right age, and I was, I must admit, a rough, untidy boy.

The second day after my arrival, in the middle of the summer, my aunt called me into her room and said she had decided to alter the style of my dress (I wore a knickerbocker suit), and handing me a blue serge sailor dress and a pair of richly-trimmed closed linen drawers, told me to go up to my room and put them on instead of my cloth jacket and knickerbockers. I was so astonished that I could only stammer out something about not wishing to be dressed like a girl, when my aunt took out of a drawer a very thin gutta-percha ladies' riding whip, and said she would be sorry to have to use it, but that she should if I did not obey her at once. Terrified at the sight of the whip, I went up to my room and made the required change, and I found that the skirt just hid the lace on the drawers, but that every movement displayed more or less of them. The same afternoon my aunt told me she was going to give me a lesson in deportment, and, ringing the bell told her maid to fetch my corset. In a few minutes Mary brought in a stout corset, and into this I was tightly laced by the two after, I should think, at least a quarter of an hour's work. The feeling at first was dreadful, but I was made to walk up and down the room holding myself perfectly erect, and getting a smart cut across my calves with the whip every time I slouched in the least. After an hour's drilling I had to put on a pair of my aunt's white kid gloves, and was told if I soiled them I should have some cuts with the whip over my palms (Society, Sept. 9, 1890, RSL p.80).

Girls' Clothes as Punishment

Sometimes the dressing as a girl was intended to be embarrassing and was imposed as a punishment. I have already mentioned the letter from "Etonensis" in the *E.D.M. Supplement* of April 1870. In the 1860s, the future Lord Curzon was obliged to make and wear, as a penitential garment, a long red calico petticoat. By 1880, this method of punishment was well-established, as this letter of 1883 shows. *Town Talk* had reprinted the letter from "Etonensis," slightly altered and as from "E." on May 12, 1883. "A Reader" replied on May 26, 1883:

> *If any of your readers cared to read the correspondence in a certain fashionable journal a few years ago, they would find the mode of punishment quoted in the second part of "E.'s" letter was not so infrequent as some might imagine.*

*As to its efficacy, or its advantages or its disadvantages on the score of cruelty or indelicacy, I leave your readers to judge, as I have noticed not one letter appeared as a dissentient to it—all in its favour. I myself have known cases stated where a well-grown boy has been compelled to submit to dress in his sister's clothing either as a punishment or preparatory to being birched, and in all cases I have heard of with the happiest results (*Town Talk, *May 26, 1883, RSL P.41).*

Unfortunately I have not been able to find that "certain fashionable journal," which is obviously another source of information for the period 1870 to 1883. "J.B." wrote in a similar vein in 1899. Pointing out that there are other methods of punishment at schools, he writes: "I have known cases where boys, as a punishment, have had to wear girl's clothing, even to complete underwear" (*Society*, December 16, 1899, *RSL* p.115). Sometimes underwear alone was considered sufficient. "M.F.C." wrote in 1900.:

Perhaps my experience of corset discipline may be of value to the readers of your interesting paper. When I was thirteen years old, I was left in the care of a maiden aunt. Though I was a slim, good-looking boy, of rather effeminate appearance, I had been at a rough boarding school, and had become ill-mannered, noisy and wild. I was never tidy, and always getting into some scrape or other. My aunt was at first very lenient to me, but I became so troublesome that she resolved to take sterner measures. She consulted with a friend, and went out for a long afternoon's shopping. The next morning she came into my room, and told me I was to wear girl's underclothing beneath my knickerbockers and jacket. Accordingly, in spite of my protests, I was forthwith initiated into the mysteries of dainty lace lingerie, which I confess, felt very soft and comfortable. I was then very tightly laced into a pair of well-cut, firmly-boned stays. These produced a strange feeling of restraint, compression and support, which I afterwards grew to like. When I looked at myself in the glass, I could hardly recognise my straight, shapely figure, and pretty, rounded girlish waist. I also had to wear openwork silk hosiery, and force my feet into smart patent leather shoes, with high heels and pointed toes.

*Of course, dressed like this, I could no longer romp or run wild, and at first I constantly rebelled. I soon thought better of it, however, as my aunt instantly punished any outbreak by making me wear a pair of shoes I could only just squeeze on, with the most extravagantly-high heels, and by lacing me relentlessly into a pair of 16-inch corsets, which caused me considerable pain. I soon learnt to behave myself, and in a few weeks began quite to like the sensation of wearing stays, and to look forward to putting on the new and smaller pair with which my aunt provided me every two months. I found it advisable to keep my stays on at night, and then I did not have to do so much pulling-in in the morning, and at the end of a year, a fashionable French girl, with an up-to-date maid, would have envied my perfect figure and waist, which was never allowed to exceed seventeen inches, night or day. I was disciplined in this way until I was nearly sixteen, with the most beneficial result to my character and manners, and my health was excellent the whole time (*Society, *Feb. 3, 1900, RSL pp.117-8).*

I like the idea that these were "sterner measures." The editor added this revealing and amusing comment. It provides some evidence that he had actually received the letter and believed it. It also suggests that the experience described was not uncommon:

This is one of many other letters which I have received of a similar nature. The writer seems to be as unmanly and effeminate as his aunt is idiotic. What a pity it is there is no conscription, if only to get MFC sent to the front to do a little healthy fighting.

The following incident, described as "a novel punishment," written by "Lionel" in 1915, probably took place before 1901:

Your readers may be interested to read an experience I had as a boy of 14 or a little older. My father was very strict, even a hard man, given to very severe punishments. One day a new parlourmaid appeared in our home, and at once I took a great fancy to the girl. She was young and pretty.

Soon I began to spend a good deal of my time in the kitchen, though this was forbidden to me as a lad. My older sister was allowed to go in as she pleased, which wasn't often.

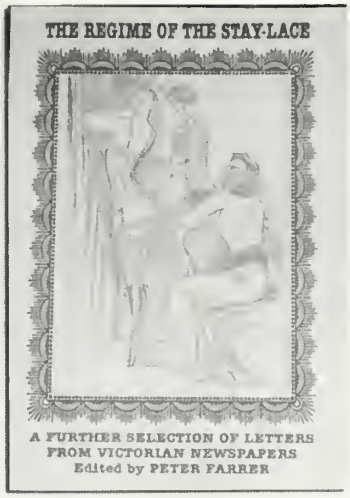
One afternoon the cook and housemaid were both out, and I gravitated at once to the kitchen where Alice was washing up tea things. I asked to help, and she said I could, only I must have an apron on.

Promptly she tied one on me, and we went to work. Unfortunately, my father, who almost never came in that way, passed through from the garden. He gave me one withering glance, taking in the apron, and passed on. My mother came out and sent me up to bed—supperless. Alice went to take off the apron, but my mother said I was to go upstairs in it.

Next morning, as I was dressing, she came in and tied it again round my waist, saying father had given orders for this. Breakfast was a very uncomfortable meal for me. I was so miserably conscious of my muslin apron with its embroidery bib.

After breakfast my mother called me to her, and in the presence of my sister, who giggled all the time, told me that I was to be punished by being put into petticoats for a month. I was petrified with horror, but she gave me no time to make protests. We went at once down town, my sister coming also. At a large emporium, to my fury and shame, I heard my mother explain the purpose of our visit to a shopwalker, who laughed and said we had better go upstairs to a fitting room. Here were two young ladies and an apprentice, who was sent out of the room.

The two then brought in boxes of girls' clothes—stockings, undervests, combinations, corsets and petticoats. In these I was forcibly arrayed, and then a schoolgirl frock of blue serge dropped over my head and hooked together. White pinafores were bought and extra sets of underclothes. My feet were thrust into button shoes with high heels. My efforts to keep upright in these convulsed the onlookers. Lastly, a schoolgirl straw hat was put on my head, fastened by an elastic under my chin.



*The things were paid for, and we descended to the shop, and, amid titters from the assistants, left the shop. My own clothes were sent home with the pinafores and extra underclothes. The misery of that walk home I shall never forget, nor of the month that followed, as our circle of friends came to know of my punishment. I know of two boys who suffered similarly, though for short periods, when their mothers had seen me attired as a girl, and very subdued in consequence. One aunt sent me a present of a dozen very fine white pinafores, all beautifully hand made, with my full name 'Lionel," and after the month was up and I was released from petticoat bondage I still had to go on wearing these pinafores over my own clothes. I was nearly sixteen before the last of them was too worn for further use, and I was allowed finally to give them up (*New Fun, *May 1, 1915,* CC on CD 1911-1915, *pp.104-5).*

Making a Pretty Boy

Even at the turn of the century it was not unusual to celebrate the breeching of a boy by having a "breeching party," which the boy would attend, first in skirts, then in his new breeches or trousers. The following situation is a sort of reverse or negative breeching, where the boy is converted back into skirts. It is stated that this was done "for the benefit of the ladies." Surprisingly, the war did not interrupt this sort of thing, described in 1915.

You remarked the other week that you thought the sexes were turning round. I thoroughly agree with you. I detest to see effeminate men. My husband is a big strong man, and I have a boy fighting in France.

Only the other day a friend took me out for tea, and I was disgusted to see that my hostess's son, a boy of fourteen or fifteen, was dressed entirely in girls' clothes except a skirt. He had a very girlish face, and was very tightly laced in corsets; his lace-collared jacket, which was of velvet, was buckled in at his waist with a black patent leather belt; his velvet breeches were extra tight, and came to about five inches above his knees. This exposed his black silk openwork stockings, which were evidently very tight.

He also wore a pair of black kid boots reaching to his knees. The toes were very narrow and pointed, and the heels four inches high. It was very obvious that the boots were laced up very tightly, and that the toes pinched him a great deal. The sleeves of his tight little jacket barely reached his elbows, and nearly up to his shoulders he was very tightly gloved in biscuit coloured gloves. To crown all, he was very heavily pencilled, painted and powdered.

Several ladies present gushed over him, and his adoring mother proudly produced a tape in order that his admirers might measure his pinched in waist, which proved to be 16 inches. But this wasn't the end. After tea, for the benefit of the ladies, Harold was taken upstairs and dressed entirely as a girl. Everything was put on, but his skirt was left undone at the back. He was then brought downstairs, and I noticed that his corsets were loose and the laces hanging down.

There was nothing for him to grasp, so one lady stood up, and he then clasped her round the waist. His mother then commenced to lace him in. She pulled him so tightly that he nearly fainted. The laces were eventually fastened, and his waist was measured and found to be 15 inches.

*I was then disgusted with such remarks as "Doesn't he make a lovely girl?" "His corsets squeeze him beautifully," or "Isn't his waist delightfully pinched in?" Needless to add that I was glad to go home. I believe in manly men and womanly women (*New Fun, *July 3, 1915,* CC on CD 1911-1915 *pp.118 and 120).*

Pleasure in Female Dress—Private Experiment

This youth, writing in 1914 about an incident of 1898, was caught by his aunt trying on her clothes, but, to his surprise, she encouraged him in his experiments:

My passion for female attire commenced some sixteen years ago, when, as a lad of fourteen, I went to live with an aunt, and as I was mostly her sole companion, on special occasions I used to help her dress, and her dainty corsets and other attire so attracted me, that whenever I had the chance to be alone, I couldn't resist the desire to get into them myself. After doing this some time quite secretly, my aunt one day came home unexpectedly and found me playing my violin and dressed in almost complete female attire. To my surprise, she was quite pleased with me, and as it was wet weather and a bank holiday, she persuaded me to wear the clothes all day, and after dinner she changed her corsets for her best and smallest pair and I was dressed in a quite complete outfit, finishing with a pretty evening frock and a dainty little Swiss apron and high-heeled shoes. I shall never forget the sensation; it was simply superb. After that I very often had a full evening with my aunt in her attire, and on two or three occasions went for a little work out with her after dark (New Fun, June 20, 1914, CC on CD 1911-15, p.69).

Pleasure in Female Dress—External Circumstances

One of the most interesting letters in the collection is this account of a boy's experience of being a bridesmaid and its consequences. "Dublin" writes in 1894:

As a weekly reader of SOCIETY, perhaps you will give me space to add a few words to the interesting letter of "One Ruled by the Lace" on the above subject. I have been a wearer of stays, more or less, since I was seventeen years old, my introduction to them having come about in a manner strange but true. The eldest of my three sisters was married at that time, and on the eventful morning my youngest sister, who was then only eighteen, became suddenly unwell, and unable to take her place as bridesmaid. Two hours before the ceremony I was summoned to the feminine quarters and the plan thought of laid before me. Rather than spoil my sister's pleasure, I entered into the arrangements with such good spirit that to this day not more than half-a-dozen persons know that she was married with the attendance of a male bridesmaid. The first stage of the proceedings consisted in being laced, by our old governess, into an old worn corset, of at least twenty-four inches in the waist, and being left alone then with the snowy satin garments scattered on every conceivable resting-place.

So delightful was the feeling of compression at the waist, that before half an hour passed I had exchanged the old loose-fitting stays for the long white satin corset lying before me, and, summoning a strong-wristed little French maid, with a little padding in front, I had as perfect a figure as anyone could wish for—viz., waist nineteen inches; bust thirty-six. The undergarments and petticoats were of the finest silk, lavishly trimmed with lace. Dainty French shoes showing beneath the white satin skirt completed that portion of my attire. Over the beautifully-moulded corset nothing was worn save the body of the dress, a front of cream satin being inserted to give the necessary softness. A large hat, a little powder, and all was done. Everything passed off well, and no one was the worse for the harmless deception.

From that day to this, with few intervals, I have been a regular wearer of corsets, and I have never regretted it. I do not advocate the complete reversal of sex one often hears of now. At the present moment I know of two gilded youths who recently laid aside all pretensions to manhood, and are now living the lives of Society women, acting their parts so well that very few can realise their true position. That is without doubt a mistake, indeed, judging by the efforts the fair sex are making to discard their present attire, and the ease with which young men can transform themselves, it is hard to say what the outcome will be. And yet there is another side to the question.

I have known instances where the advent of some pretty dress, some unusually dainty lingerie, or some triumph of the corset-maker have kept at home brothers who in the usual course would have sought the doubtful pleasures of external amusements. It is absurd to suppose that a walk or a drive in a "chic," well-fitting tailor-made gown, with the usual "etceteras" as to lingerie, can make a fellow less manly. On the contrary, it must tend to make him more gentle and more refined. I have never found the corset to retard the movements in any work or pastime. On rising in the morning (if my sisters desire me to accompany them in female rig out) I wear thin silk "combinations," over which the corset is laced fairly tight. Coloured silk lingerie and a soft morning gown complete the outfit. After breakfast a few hours of recreation follow, and then we retire to our rooms, mine being that occupied until lately by my married sister. Once there, the maid comes round to each, and the silken corset laces are drawn to the extreme of tightness, nineteen inches being never exceeded. The silken undergarments are supplanted by white lawn, smothered with frills and laces, and each emerges from the room looking delightfully comfortable and happy.

As I am writing this, I am arrayed in a grey tweed dress, having been out walking. At every movement of the body I hear the fascinating creak of a new satin corset, every movement of my limbs is followed by the swish of silken garments, a delicate perfume comes from the pink satin with which the skirt is lined, and when I cross my feet in true "tomboy fashion" I can see a filmy cloud of white lace hovering over high-heeled Parisian shoes.

*Think you I despise myself for being thus able to share my sisters' pleasure? I should say not; and I hope the day is not far distant when the corset will take the place of the ungainly, untidy figures of the rising generation of males. From motives much the same as "One Ruled by the Lace," I cannot sign my name in full, but I hope that some of your readers will ventilate their views on the subject in your highly-interesting and much-read journal (*Society*, Aug. 18, 1894, MIP pp.33-4).*

NOTE: Due to space constraints, we will continue this article in the next issue of Transgender Tapestry. *The last two sections ("Under Petticoat Rule" & "Full Time Masquerade") will be published in* Transgender Tapestry *#111. —Ed.*

Books by **Peter Farrer**, published by Korn Publications Garston
63 Solisbury Road, Garston, Liverpool L19 OPH, England
Tel. +44 (0)151 427 6640, E-mail: PBFarrer@aol.com
Website: http://members.tripod.com/~PBFarrer/KARN/KARN.html

Alice in Genderland

Reviewed by Helen Boyd, author of My Husband Betty

Alice in Genderland: A Crossdresser Comes of Age
Richard J. Novic, M.D. (iUniverse, Inc.: April 2005, pp.294). ISBN: 0595315623.

In *Alice in Wonderland*, one bite makes you bigger, another bite makes you smaller. But in *Alice in Genderland*, Alice doesn't change size—s/he changes genders.

Richard J. Novic, psychiatrist and crossdresser, lives a double life: one for him, as a doctor and husband; and one for her, as girlfriend and party girl. It's the kind of life that some crossdressers dream of, a fantasy, a big, deep wish. But for Alice, it's reality. Most of this modern memoir by a crossdresser focuses on Alice's personal journey in negotiating a crossdresser's life: from a repressed CD and manly man, who becomes a closet CD, who evolves into an out CD, and who, in the end, achieves a life that envious people might see as *having her cake and eating it too*. Richard is a successful psychiatrist, respected in his field and by his peers, with a home, a wife, and children who love him. His femme personality, Alice, has a steady boyfriend, an extensive wardrobe, and a life—a life lived primarily at night—but a life nonetheless. This reviewer might have thought it was a Fictionmania story parading as a memoir if every development in Novic's life weren't so well-documented in *Alice in Genderland*.

Sometimes it's a little too well-documented. As in many crossdressed lives, there are a great many firsts: the first borrowed piece of lingerie, the first support group meeting, the first time out dressed, the first flirt with a guy, the first accidental discovery by someone else, the first voluntary self-outing a friend, spouse, or family member; the first… you get the idea. They're all in here, and while the book's prose is light and accessible, I found myself skimming past some of the descriptions of these "firsts" since anyone who has read a good crossdressing website has read more than one variant of these kinds of stories.

The big question most people might have is "how did she do it?" They want to know the magic answer to how Novic got his wife to agree to Alice having a boyfriend, going out regularly, while still maintaining their domestic tranquility. There is no "magic answer;" the answer lies in the journey described in 250+ pages. It's a slow discovery process, one that touches on his bouts with his mother's feminism, a failed marriage, various support groups, various psychiatrists, and a generous wife.

Interestingly, Novic's fall down the rabbit hole starts when his mother raises him and his three sisters with a healthy serving of feminism. She taught them all that a woman can achieve anything she wants, can be whatever she wants to be, and that women are the same as men "in every way that matters." His mother's take on the (lack of) differences between men and women confused his crossdresser's heart, and kept him from recognizing gender differences in ways that were meaningful to him—and so took a bit longer to realize he wanted to walk in the world as a woman (sometimes). This accusation on Richard's part, I hate to say, reminded me that Novic is, after all, a psychiatrist, so *something* must be his mother's fault, yes? *Tell me about your childhood*, indeed. He is simultaneously very clear that his crossdressing probably had nothing to do with her, and in one hysterical sequence, wonders out loud if perhaps his father is a crossdresser as well. "You didn't get this from my side of the family," his father quips, and then quite directly asks his son if he is bisexual.

And is he! In fact, Richard Novic loves women. But Alice—Alice can't get enough of men. At one early night out, with his wife (then girlfriend), Alice allows a man to put his arm around her. She enjoys the flirtation, the attention, the drinks. She has a delightful time. When Alice and her wife arrive home later that night, it turns out that his wife didn't have such a terrific time, and in fact was bothered by seeing her husband being touched by a man, and asks how Novic might feel if she let a man touch her that way in public. He admits he wouldn't like it at all. I fully expected Novic, at this point in the story, to talk about how much he deeply respected his wife's feelings and quit doing something that bothered her so much. I assumed that going out as Alice, with his wife, and with her blessings, was tantamount. But I was in for a surprise.

In fact, Novic decides simply to stop taking his wife with him when "she" goes out. I'm still reeling. If most CDs had made a decision like that one, they'd be single nearly overnight. Repeat after me, crossdressers: *Alice in Genderland* is a memoir, not a how-to. This incident also points up how incredibly unique every marriage is: what works successfully for one couple might be a dismal failure for another, and vice versa. From Novic's account, it's obvious that this is the best option for them both, since Melissa preferred not to be part of Alice's life, and Alice appreciated being able to enjoy her girl life fully.

Novic's discussion of his bisexualism is honest and admits to blemishes: huge mistakes in judgment are made, and Novic confesses to them all with a candor and analysis that made me blush, and cheer. But it's not dry description, not at all. There is plenty to titillate in this book, including graphic descriptions of anal sex, blowjobs, and one woman who is a virtuoso with a Hitachi Magic Wand. The descriptions of sex acts are arousing and realistic. I imagine many chasers and crossdressers will have a hard time holding the book with one hand.

For him, crossdressing becomes far more than a sexual phenomenon, but not in a "it's not about sex" way. He develops as a person, as does Alice, through the help of therapy and support groups. He describes what therapists he worked with, if they helped, and how. We get to read his "breakthroughs"—those golden moments in therapy where you realize something about yourself that's been plaguing you for years—and feel the frustration of when therapy seems to be doing nothing. Likewise he describes his support group experience of first discovering Tri-Ess and the appreciation he had of his fellow sisters who first got him to a meeting, encouraged him to dress, encouraged him to go out for the first

time. In some ways, these processes seem tandem: as he makes breakthroughs in therapy, he discovers more self-confidence and so has less need for the support groups. Still in all, you definitely get the feeling he appreciated all of them for being there at the time in his life when he needed them.

All in all, *Alice in Genderland* is an honest book, and as such, is highly recommended. I would have liked to see a little more about his family life with this wife and children, since he does spend most days of his month as a man, husband, and father. But Novic doesn't gloss over dangerous or careless things he did; he is frank about sexuality in a way that is so refreshing—and much needed in the larger trans community. The writing is accessible, the stories are entertaining, and the journey Richard Novic undertakes in order to release Alice from her hiding place will be both useful and healing—and often titillating—for most crossdressers.

The Author Replies

I was surprised when I first learned that Helen Bayd might be reviewing my life stary far *Tapestry*, the reasan being simply that she's nat part af my intended audience. In *Alice in Genderland: A Crassdresser Cames af Age*, I've aimed ta take transgender autabiography ta new heights af hanesty and excitement. I'm a bisexual crassdresser who has held his head high and ended up leading a charmed life. I've saught ta share this with fellaw t-falks ta give yau all a sense af hape, pride, and adventure, but mare than anything else, ta let yau knaw that whatever you've done, whatever yau've feared, whatever yau've felt that didn't fit in with the rest af wha yau're suppased ta be . . . I'm right there with you, and it's akay.

Alice in Genderland was nat written as an intraductian to crassdressing far wives, girlfriends, and family members. There are ather baaks aut there far that. Helen, herself, did a nice jab with ane. I was haping that as a reviewer, she might rise abave the way my baak affected her persanally and recagnize what it has ta affer the cammunity, and for the mast part she has. Please enjay my stary and decide far yaurselves.

Best wishes,
Richard/Alice Novic, M.D.

Alice in Genderland

Reviewed by Karen Webb

When it comes to the transgendered world, there have been a lot of autobiographical books by a lot of people, and I've read just about all of them. But without a doubt, *Alice in Genderland* is the most haunting, real, brutally honest and emotionally riveting account I've come across. It was spellbinding; I just couldn't put it down.

I read this crossdressing psychiatrist's tale over the course of two days. Though my background is very different from Dr. Novic's—I'm a mostly closeted African-American crossdresser from the South—I found so much I could relate to. And I experienced the full gamut of emotions from sidesplitting laughter to seemingly inescapable despair and back full circle. The author has a gift for sharing his identity in such a way that you feel as if you've merged with his psyche.

There are sections of *Alice in Genderland* I read with utter astonishment. Even now, I can hardly believe what Novic achieved toward his own self-realization. I watched in awe as Richard went from an uptight Ivy League jock to Alice, a night-crawling feline partying hearty on the L.A. TG scene, leaving all constrictions and inhibitions way behind.

Whether describing his early ill-fated attempts at therapy, the woes he endured with his first wife, bisexual experimentation leading to a horrific AIDS scare, the stress of coming out to friends and parents, his restlessness at crossdressing support groups, or his search for a soul mate who might appreciate both sides of him, the author lays it out in intriguing detail.

Throughout his lifelong quest for self-expression, Novic strikes me as someone who strives to know himself as best he can and then act on that knowledge. Many of us only accomplish this later in life after years of trying to deny our true birthright. It's one thing to finally own up to it, yet quite another thing indeed, to accept it, enjoy it, and be proud of it—all while you're still relatively fresh and young. Alice is a rare spirit, and I felt very close to her as I turned each riveting page, realizing how many of my own yearnings parallel hers.

Although *Alice in Genderland* is an outstanding TG memoir, at the same time, it's almost like some kind of a warning. Get too close to the rabbit hole, and you too might fall. Like *Alice in Wonderland*, this Alice begins with simple curiosity and, before she knows it, she is plunging deep down a rabbit hole with no end in sight. Of course, most crossdressers will tell you that it's more than simple curiosity that drives them, some seed already planted, some preexisting sensitivity. But *Alice in Genderland* is not about the why's of being a crossdresser. It's about one man's struggle with what to do about it.

Dr. Novic originally saw his crossdressing as a deviant character flaw. But in fits and starts, it began to grow its way out of the dank nether regions of his mind. And in wonder, I watched as Alice blossomed into the living, breathing, lovely, and loving creature that had always existed as part of Richard's personality.

For me, this book redefined what we think we know about human sexuality. Novic challenges many of our conventional notions of what is okay or not in and out of the bedroom, in and out of relationships. Sex is the final frontier and along with death, the two things still considered taboo in American society, and ironically the two issues we all have most in common. And though *Alice in Genderland* doesn't deal with death, it doesn't shrink from sex.

By the last chapter, my heart was beating faster, and I had to completely revamp my mindset as to the labels straight, gay, bi, and trans (as well as TV, CD, TS, and DQ). The truth seems to be that each of us is a walking, talking set of contradictions and potentialities. And we certainly didn't create ourselves; this is what we brought to the party of life. Woke up one day, and here we are, with all of our baggage. But the most fortunate among us are those who are able to take that baggage, whatever it may be, and translate it into a richer, fuller experience of life itself.

Alice is indeed one of those special people, and I'm a better, more open-minded person for reading her book. It offers a not-quite-so-freethinking TG like me invaluable insight and thrilling adventure and offers the world its first intimate look at a flourishing, happy crossdresser.

I Want My Evanesce!

The Estrogen Your Body Craves... Without the Hassles or Dangers

http://www.myevanesce.com

State of the Art Processing Technology Brings You A Synergistic Blending of Concentrated Extracts of the Very Best Herbs Traditional or Store Herbs Do Not Compare!

Worldwide T'Gender Community Satisfaction since 1992

Evanesce® — Herbal Estrogens + Testosterone Blockers — $16 per 90 cap Bottle

Feminol® — Herbal Estrogens + Glandular Estrogens — $17 per 60 cap Bottle

Pregnenolone — the "Mother" Hormone — $15 per 90 cap Bottle

Plus 5% s&h ($2.00 minimum)
FREE s&h to N.American Addresses for orders over $99.00

Order on the Web at: http://www.myevanesce.com

Or send Business-size SASE for more information Send Money Order only (NO personal checks, please) to:

The Phoenix Project PO Box 17905 Denver CO 80217-0905

University of Michigan Health System

Comprehensive Gender Services Program

- Comprehensive care for individuals and families
- Mental health care
- Speech / Language therapy
- Primary medical care (including hormones)
- Plastic and Reconstructive Surgery (including GRS)

State of the art health care in a comfortable and respectful atmosphere

Phone: 734-763-0466
E-mail: um-cgsp@umich.edu
Web: www.med.umich.edu/transgender/

Alfreda Rooks Jordan UMHS-CGSP
300 N. Ingalls, Room NI4D21
Ann Arbor, MI 48109-0475
734-615-7772 (fax)

DANGEROUS CARGO

by Angela Palermo

I am contraband
human contraband
I smuggle myself across
heavily armed borders and police lines
check points and razor wire
Evading surveillance
burning eyes everywhere
and appearances everything
I disguise myself as one of them
so that I may make my way
in their arid, loveless world

But I cannot remain hidden forever
dogs and patrols seek me out
Like a cache of explosives
I detonate their false distinction
between man and woman
masculine and feminine
male and female
Of all their dichotomies
this is the most precious
the most zealously guarded
Order must be maintained
What does not fit must be
pathological, deviant, dangerous
My very life is seen as
defiance, provocation, declaration of war

I reject this violent world
a tangle of lies and
false, hungry gods
that devour the young
idols of their perversity
I am lycanthrope, shape shifter,
rebel dangerous yet unarmed
in this world but not of it
I enjoy the forbidden play
Of bodies sexualities images
While I may be vulnerable
I am not defenseless
I am a child of the Trickster
bringer of liberatory chaos
I have been blessed
I will survive

Angela Palermo *is a spoken word artist active in the Denver poetry scene and beyond. She has performed at various events, including* LadyFest Out West *and* Gender Crash. *She can be reached at liangirlden@hotmail.com.*

PROFESSIONAL LISTINGS

ARIZONA

Toby R. Meltzer, M.D., P.C.
7025 North Scottsdale Road, Suite 302
Scottsdale, AZ 85253
Tele: 866-876-6329 Web: www.tmeltzer.com
Plastic and Reconstructive Surgery.

Ginnie Grant LISW
Scottsdale, Tempe, & Phoenix AZ
Offices Valley Wide
Tele: (480) 897 0444 & (602) 434-3652
Gender Specialist; Individual family & employment.

SOUTHERN CALIFORNIA

Riskin-Banker Psychotherapy Center
1913 E17th St., Ste. 107, Santa Anna, CA 92705
Tele: (714) 953-9882 FAX: (714) 953-2094
E-mail: RBCenter@aol.com
Board Certified Sex Therapists with extensive experience counseling Transgender individuals. Interns are available on a sliding fee scale.

Los Angeles Gender Center
1923 1/2 Westwood Blvd., Suite 2, Los Angeles, CA 90025
We are gender specialist mental health professionals providing sensitive quality care for gender and sexuality issues.
Tele: (310) 475-8880
Web: lagendercenter.com.
E-mail: staff@lagendercenter.com

NORTHERN CALIFORNIA

BAGA
Meeting continually since 1988, San Francisco's BAY AREA GENDER ASSOCIATES is a consultation group of licensed psychotherapists who work specifically with transgender identity issues.
Current regular participants include:
- Rebecca Auge, Ph.D., PSY 6644, Berkeley
  (510) 841-2428; RebecaAuge@aol.com
- Koen Baum, MFT 38312, San Francisco
  (415) 646-0565
- Lin Fraser, Ed.D., San Francisco
  (415) 922-9240; linfraser@aol.com
- William A. Henkin, Ph.D., San Francisco
  (415) 923-1150; oroborous@earthlink.net
- Kim Hraca, MFT #27252, Berkeley
  (510) 601-1859
- Dan Karasic, M.D., San Francisco
  (415) 206-3809; dankarasic@yahoo.com
- Luanna Rodgers, MFT, San Francisco
  (415) 641-8890; luanna@ix.netcom.com
- Anne Vitale, Ph.D., Psy 15764, San Rafael
  http://www.avitale.com

Stephen L. Braveman, M.A., L.M.F.T., D.S.T.
494 Alvarado Street, Suite A, Monterey, CA 93940
Tele: 831-375-7553
Web: www.bravemantherapy.com
Licensed Marriage & Family Therapist.
AASECT Certified Diplomate of Sex Therapy.
Gender Specialist, HBIGDA Member. Individual & group psychotherapy, workshops, monthly transsexual support group and advocacy. All services are GLBTQQI and kink friendly and qualify under the SOC. Visit website for details and e-mail address.

Michael L. Brownstein, M.D. FACS
1001 Mariposa St, STE 101, San Francisco, CA 94107
Tele: (415) 625-3230 Fax: (415) 625-3233
E-Mail: mlb@brownsteinmd.com
Web: www.brownsteinmd.com
Plastic, reconstructive and gender related surgery.

Douglas K. Ousterhout, M.D.
45 Castro St., Suite 150, San Francisco, CA 94114
Tele: (415) 626-2888
E-mail: ousterht@cris.com
Facial and body feminization surgery.

COLORADO

Marci L. Bowers, M.D.
328 Bonaventure Ave. Ste. 2, Trinidad, CO 81082
Tele: (719) 846-6300 Fax: (719) 846-9500
Web: www.marcibowers.com
E-mail: info@marcibowers.com

Deb-Ann Thomson, Ph.D., NCAC
2755 S. Locust St, Suite 207 Denver, CO 80222
Tele: 303-758-6634
E-mail: wildinsights@msn.com
Web: transgenderhelp.com
Gender Specialist; Individual, Couples, Family and Employment Counseling.

CONNECTICUT

Carole Mackenzie, LCSW
Hartford CT 06105
Tele: (860) 231-7373
E-mail: profmackenzie@aol.com

Special "T" of New England
West Hartford, CT
Web: www.specialtofnewengland.com
Tele: (860) 232-1669 (860) 295-7466
Long weekend getaways for electrolysis, Fridays - Sundays with two Licensed & Board Certified Electrologists to offer Duo treatments for Transgender clients.

FLORIDA

Arvon & Associates in Counseling
Dr. Coral Schlosberg Arvon
2999 NE 191st St., Aventura, FL 22180
Tele: (305) 936-8000
Web: www.drcoralarvon.com
E-mail: DrCoralArvon@aol.com
Dr. Arvon has been specializing in transgender individuals and their families for over 20 years. Dr. Arvon is a board certified Sex Therapist and a licensed Marriage and Family Therapist.

Carol L. Clark, Ph.D., LMHC, CAP
Miami Shores, FL
Tele: (305) 757-6070
E-mail: DrCarolLClark@SexHelpSolutions.com
Website: www.SexHelpSolutions.com
American Board of Sexology certified sex therapist with more than 10 years experience with TS/TG individuals and their families. Telephone counseling available to anywhere in the U.S.

Libby A. Tanner, Ph.D., L.C.S.W., L.M.F.T.
1800 Purdy Ave. #1012, Miami Beach, FL 33139
Tele: (305) 538-4849 or (305) 534-0686
E-mail: LibbyArkin@aol.com
AASECT/HBIGDA certified sex therapist, 20 years experience with T's and their families. General psychotherapy and sexologist.

GEORGIA

Virginia Erhardt, Ph.D.
315 W. Ponce de Leon Av., Suite 1051, Decatur, GA 30030
Tele: (404) 235-1178
Web: www.virginiaerhardt.com
E-mail: DrVErhardt@aol.com
Licensed clinical psychologist facilitating exploration or transition w/individuals & couples since 1995. rofessional consultation and supervision available. Avail. by phone, email, in person.

ILLINOIS

Randi Ettner, Ph.D.
1214 Lake Street, Evanston, IL 60201
Tele: (847) 328-3433
FAX: (847) 328-5890
Web: http://members.aol.com/rettner
Psychotherapist/psychologist. President, New Health Foundation.

Mark L. Zukowski, M.D.
3612 W. Lake Ave, Wilmette, IL. 60091
Tele: (847) 853-8869, Fax: (847) 853-8870
E-mail: anewyou@elnet.com
Dr. Zukowski is a Board Certified Plastic Surgeon practicing on the North Shore of Chicago. He performs the full range of feminization/masculinization procedures.
He uses state of the art technology such as endoscopic minimal scar techniques and high speed bone burring to provide individualized and superior results.

MARYLAND

Kate Thomas, Ph.D., RN., CS., F.A.A.C.S.
The Human Ecology Center
4419 Falls Road, Baltimore, MD 21211
Tele: (410) 625-1095 FAX: (410) 366-0651
Clinical sexologist, specializing in sexuality and gender.

MASSACHUSETTS

Christine C. Becker, LICSW
341 Marrett Rd. (Rt. 2A), Lexington, MA 02421
Tele: (781) 862-6170
Gender Specialist, individual, couple, family and group counseling for the transgender community. Support for partners and TG parenting, medical care and surgical referrals, workplace transitions. Support groups for MTF and FTM.

Diane Ellaborn, LICSW, NASW
Diplomat in Clinical Social Work
152 Edmands Road, Framingham, MA 01701
Tele: (508) 788-5406
Individual, couple and group psychotherapy. Evaluations for hormones and surgery and referrals to medical services for transsexuals. Insurance accepted. Supervision and consultation for professionals.

Esthétique -Paula Jackson
Newburyport, MA
E-Mail: paula@esthetique.com
Web: www.esthetique.com/tg.html
Makeup artistry, professional skin care treatments and TG services. Paula is a licensed Esthetician (MA & NH) with certification in in reconstructinve & corrective makeup. 15+ years of experience in the beauty & fashion industries. Hours by appointment only.

SirLady Electrolysis
Maria Gangi L.E.
94 Bridge Street, Lowell, MA 01852
Tele: (978) 275-0700
E-mail: SirLady@juno.com

Permanent Hair Removal For Ladies and Gentlemen. The Apilus Senior II with imm.pac is the most advanced technology in the world of electro-epilation. Comfortable, professional treatments for all hair removal needs. Mon.-Sat. Days, evening hours available by appointment.

Fenway Community Health
7 Haviland St., Boston, MA 02115
Contact: Ellen Rottersmann
Tele: (617) 927-6223
E-mail: erottersmann@fewayhealth.org
Web: www.fenwayhealth.org
Services include primary care, post-surgical follow-up, psychotherapy, support groups and evaluation for hormone therapy and surgery.

Rebecca Z. Shafir, M.A.CCC
Speech & Language Pathologist
142 North Road, Sudbury, MA and
61 Turkey Hill Road, West Newbury, MA
Tele: (978) 287-0810 or (978)2551817
Web: www.MindfulCommunication.com
E-mail: RebeccaShafir@att.net
Licensed & certified SLP & professional voice coach with strong clinical and theater background. Complete speech/voice feminization training. West Newbury & Sudbury, MA. Phone coaching for out-of-towners available.

Sherri F. Miller, M.Ed., CCC-SLP
Licensed Speech Pathologist
Speech & Language Resources
475 Franklin St., Suite 201, Framingham, MA 01702
Tele: (508) 620-9094 or (800) 870-9047
FAX: (508) 620-1008
E-mail: slrtalk@conversant.net

Ellen Rottersmann, MSW, LICSW
Brookline, MA
Individual and couple psychotherapy for the transgender community. Gender identity exploration, evaluations for hormones and surgery, transition support and support for partners.
Tele: 617-730-9417
E-mail: erottersmann@comcast.net

Michelle P. Hay, Lic. Acupuncturist
333 Mody Street, Suite 205, Waltham, MA 02453
Tele: (617) 501-2588
Web: www.livingwellwithacupuncture.com
E-mail: MichelleHay@livingwellwithacupuncture.com
Licensed acupuncturist & Chinese Herbalist offering alternative healthcare in a relaxing & supportive environment.

Laser Hair Removal Centers of New England, Inc
Linda DeFruscio, R.E., R.I., L.T., President
Joseph Russo, M.D., F.A.C.S., Medical Director
Serving the transgender community for over 25 years. Over 30,000 procedures performed. Laser and Electrolysis treatments are all performed by licensed, registered and certified technicians. We work with you, your therapist and physicians to complete your needs for removal of unwanted removal of unwanted face and body hair. Free consultations in our private setting. Call now for your evaluations.
Tele: (617) 964-1000
Email: drlaser@comcast.net
Web: www.laser-hair-removal-centers-of-new-england.com

MICHIGAN

Sandra E. Clark LPN., LRE., LC., CMT., DH.
Tele: (517) 546-3306 E-mail: sandrac@tm.net
A personal invitation to you. Come and join me and together we can explore the possibilities open in the areas of permanent hair removal, hairstyles, make-up, poise, fashion, color choices, relaxation, medical questions, and much more. As an LPN, I can give Lidocaine injections for a truly painless treatment of hair removal. 17 years experience. Done for you in the beautiful setting of an 1875 historic home which includes my private office in lovely downtown Howell, MI. Please feel free to E-mail me or call.

Sandra L. Samons, Ph.D., DCSW
Homestead Counseling Center
1480 Shevchenko Drive, Ann Arbor, MI 48103
Tele & FAX: (734) 663-7871 (call before faxing)
E-mail: slsamons@umich.edu
SUPPORT and GUIDANCE for self-discovery, family issues, coming out, being out, transition issues. Extensive experience in serving the entire spectrum of Cross-Dressers, Transgendered, Transsexuals. Referrals as indicated.

University of Michigan Health System
Comprehensive Gender Services Program
Contact: Alfreda Rooks Jordan
Tele: (734) 763-0466
E-mail: umcgsp@umich.edu
Web: www.med.umich.edu/transgender/
The UMHS-CGSP is dedicated to meeting the medical and mental health care needs of individuals & their families for whom gender and sexual identity and expression are primary issues. Full range of services including primary medical and mental health care, speech and surgery.

MINNESOTA

Transgender Health Services, Program in Human Sexuality, Department of Family Practice & Community Health
University of Minnesota Medical School
Walter Bockting, Coordinator
1300 South Second Street, Suite 180,
Minneapolis, MN 55454
Tele: (612) 625-1500, FAX: (612) 626-8311
E-mail: bockt001@umn.edu
Web: www.med.umn.edu/fp/phs/tgs.htm
Comprehensive services for transgender, transsexual & intersex persons and families.

MISSOURI

Helen R. Friedman, Ph.D.
7750 Clayton Road, Suite 210, St. Louis, MO 63117
Tele: (314) 781-4500
Clinical psychologist offering compassionate, supportive individual, couple, and family therapy for the transgendered community and their families. Specialties: gender identity, addictions, depression, anxiety, stress, relationships, sexuality.

The Institute on Life Transition
Caroline Gibbs, LPC, NCC
Licensed Professional Counselor
8080 Ward Parkway, Suite 330, Kansas City, MO 64114
Tele: (816) 305-0943 Fax: (816) 931-7157
E-mail: gibbsassist@yahoo.com
Full range of therapeutic services for the transgendered; individual, family, couples, group. Advocacy, education, connection to local support & transition services, carry letters, hormone, FFS, GRS referrals. All TGs served; crossdresser, questioning, genderbender, post-op. Non-pathologizing, welcoming, safe, comfortable office. Gay, lesbian, bisexual served. Domestic violence, grief therapy. Consultation, speaking engagements. Insurance, private pay.

NEW HAMPSHIRE

Anne L. Boedecker, Ph.D. NH Licensed Psychologist
6A Hills Avenue, Concord, NH 03301
Tele: (603) 226-2230 E-mail: ALBPHD@aol.com
Web: www.sitbyme.com/albphd
Licensed psychologist with over 20 years experience. Individuals and couples therapy for lesbian, gay, bisexual, and transgender individuals and their SOFFAs. Evaluations, referrals, and resources for CD/TG/TS clients, support group for MTFs, and supervision and consultation for professionals. Insurance accepted. Member: HGIDBA, PFLAG.

Phyllis Cudmore, Cudmore Counseling
P.O. Box 503, Hudson, NH 03051-0503
Tele: (603) 566-4484
E-mail: phyllis@cudmorecounseling.com
Web: www.cudmorecounseling.com
Gender counseling.

NEW JERSEY

Amy L. Altenhaus, Ph.D.
Licensed Psychologist #1479
80 East Main Street, Freehold, NJ 07728
Tele: (732) 780-6644, FAX: (732) 845-1184
Psychologist who treats transgendered individuals. Also performs custody evaluations.

Jeanne Seitler, Psy.D.
10 Wilsey Square, Suite 300, Ridgewood NJ 07450
Tele: (201) 670-4044, Fax: (201) 670-0063
E-mail: jseitler@optonline.net

NEW YORK

Arlene Istar Lev L.C.S.W., C.A.S.A.C.
Choices Counseling and Consulting
321 Washington Avenue, Albany, NY 12206
Tele: (518) 463-9152
Web: www.choicesconsulting.com
E-mail: info@choicesconsulting.com
Individual and family therapy for lesbian, gay, bisexual, transgender (TV/TS) and other sexual minority issues. Advocacy and support for gender confusion and transition-related issues. Gender-friendly, non-pathologizing, family-oriented. Groups available for mtf and significant others. Supervision and consultation available.

Katherine / Kit Rachlin, Ph.D.
153 Waverly Place, Suite 700, New York, NY 10014
Tele: (212) 206-3636
E-mail: KRachlin@aol.com
Licensed Clinical Psychologist with solid TS/TG experience (14+ years) and serious clinical training. Warm, open minded, supportive and well-informed. Provides psychotherapy and resource referrals to individuals, SOFFAS, couples, and non-traditional relationships. Alternate lifestyles welcome. Also provides professional supervision for psychotherapists.

James J. Reardon, M.D.
Board Certified Plastic & Reconstructive Surgeon
737 Park Ave., New York, NY 10021
Tele: (212) 570-5594
E-mail: jreardonmd@aol.com
Web: www.drjamesreardon.com/dysphoria
Transgender chest reconstruction. Minimally invasive liposuction to surgical reconstruction of very large breasts.

PROFESSIONAL LISTINGS

David Segal, Attorney At Law
30 Vesey St., New York, NY 10007
Tele: (212) 406-9200 FAX: (212) 571-0938
Gender Friendly. No fee for consultation. Experienced in all areas of Law.

Long Island Transgender Resource Center, (LITRC), Brenda Viola CSW
Eastern Long Island, NY
Tele: (631)283-1333
E-mail: Brenvee@optonline.net
Free resources for all transpeople, crisis hot line and help line phone open early evenings until 9pm for referrals and contacts. NY licensed clinical social worker Brenda Viola also offers Life Coaching and psychotherapy with a sliding scale fee in her private home office. Caring, confidential, and nourishing counselling.

OHIO

Gender Dysphoria Program of Central Ohio
P.O. Box 82008, Columbus, OH 43201
Tele: (614) 451-0111
Web: www.genderprogram.com
E-mail: crane@genderprogram.com
Transsexual, Crossdresser, Intersexual, Transgenderist concerns.
Contact: Meral Crane, MA, LPCC
Clinical Director and Coordinator; Licensed Clinical Counselor; Sex Therapist/Gender Specialist Marriage & Family Therapist.

PENNSYLVANIA

Michele Angello, Ph.D.
987 Old Eagle School Rd., Suite 719, Wayne, PA 19087
Tele: 610-917-8561
Email: dr_angello@comcast.net
Web: www.yoursexdocs.com
Sex therapist specializing in gender identity questions and exploration. Adults, children, couples and families are welcome. Presents nationally on sexuality issues in the workplace.

The Philadelphia Center for Transgender Surgery
Dr. Sherman Leis
19 Montgomery Ave., Bala Cynwyd, PA 19004
Tele: (610) 667-1888
E-mail: DrShermanLeis@DrShermanLeis.com
Web: www.theTransgenderCenter.com
Comprehensive surgical and non-surgical services for transgender persons.

TENNESSEE

Lisa Beavers, Ph.D., LPC
1103 17th Avenue South, Nashville TN 37212
Tele: (615) 322-9559 Fax: (615) 322-9595
E-Mail: DrLisaHCCS@yahoo.com
Adult, adolescent, child, couple, relationship & family therapy.

TEXAS

Rita Cotterly, Ph.D.
Sexuality Education Center
1020 Macon St., Suite 20, Fort Worth, TX 76102
Tele: (817) 338-4551
E-mail: Drritac@ev1.net

Transformations Psychotherapy Services
Katy Koonce, LMSW
3625 Manchaca Ste. #103, Austin, TX 78704
Tele: (512) 329-6699
E-mail: caycewakes@aol.com
TG psychotherapist providing compassionate, comprehensive transgender care. Individual, relationship, and group therapy.

Feleshia Porter, MS, LPC
3530 Forest Lane, Suite 188, Dallas, TX 75234
Tele: (214) 904-8222
E-mail: feleshia@aol.com
Specializing in gender, sexuality, relationships, and self-esteem. Working with people in transition since 1997, she provides a loving, safe environment that encourages people to embrace their "true selves." Individual and group sessions available. She is a member and follows the guidelines of HBIGDA.

VERMONT

Rebecca Sherlock, LICSW, DCSW
Diplomate in Clinical Social Work
Montpelier, VT
Burlington, VT
Tele: (802) 229-2946
E-mail: care@adelphia.net
Individual, couple, family and group psychotherapy. Evaluations for hormones and surgery, and referrals to medical services for transsexuals. Insurances accepted.

VIRGINIA

Rusty Lynn, LCSW, Pastoral Counselor
Tele: (703) 903-9696, ext. 269
Over ten years experience helping transgender persons, their spouses, family members, and friends. Referrals to medical professionals when appropriate. Offices in Washington, DC near Metro Center & N. Arlington, VA.

Martha Harris, LCSW, CHT, TFT
Banyan Counseling Center
2820 School Street, Alexandria, VA 22303
Tele: (703) 717-0999
E-mail: BanyanCounseling@aol.com
Web: BanyanCounselingCenter.com
Affirming, sensitive, confidential counseling for the TG community, their significant others, and families. Certified Hypnotherapist & Thought Field Therapist.

WASHINGTON, D.C.

Rusty Lynn, LCSW, Pastoral Counselor
Tele: (703) 903-9696, ext. 269
Over ten years experience helping transgender persons, their spouses, family members, and friends. Referrals to medical professionals when appropriate. Offices in Washington, DC near Metro Center, & N. Arlington, VA.

WASHINGTON

Center For Gender Sanity
Janis Walworth, Michele Kämmerer
P.O. Box 30313, Bellingham, WA 98228
Tele: (360) 398-2878
E-Mail: director@gendersanity.org
Web: www.gendersanity.com
Consulting services for employers with transsexual workers, sensitivity training. Guidance for transitioning on the job. Conferences for transsexual, intersex, and non-T women.

The Ingersoll Gender Center
1812 East Madison, Seattle, WA 98102
Tele: (206) 329-6651
Counseling & referrals.

WISCONSIN

Milwaukee Transgender Program
c/o Gretchen Fincke, MSSW or
Pathways Counseling Center
13105 W. Bluemound Road, Suite 100
Brookfield, WI 53005
Tele: (414) 774-4111
Full Service Gender Program.

CANADA

Pierre Brassard, M.D. FRCS(C)
Yvon Menard, M.D. FRCS(C)
Clinique de Chirurgie Esthetique St-Joseph
1003 East St. Joseph Blvd
Montreal, Quebec, Canada H2J 1L2
Tele: (514) 288-2097 Fax: (514) 288-3547
E-mail: info@grsmontreal.com
Web: www.grsmontreal.com
Only in Montreal will you enjoy the peace of mind and warmth of a unique care concept. We offer a complete range of FtM, MtF, and cosmetic services with complete post-operative care.

We at *Transgender Tapestry* would like to take this opportunity to thank the professional individuals and organizations who support the production of this magazine by their sponsorship. Please remember to look here first for services. A Profesional Membership is $175 per year, which includes four issues of *Transgender Tapestry*. To be listed as a Professional Member call: 781-899-2212 or E-mail us at: office@ifge.org and please include PRO-AD in the subject line of the e-mail message. You can also write to us at: ATTN: PRO-AD, IFGE, P.O. Box 540229, Waltham, MA 02454-0229.

The Last Time I Dropped Acid

... LSD sharpens and intensifies all our senses, producing a worldview closer to the objective reality—the wonders of life—than the dull daily experience.

—Swiss Chemist Dr. Albert Hofmann, who synthesized LSD in 1938, on the eve of his 100th birthday (from *Playboy*, February, 2006)

Having come of age in the 1960s and being possessed of an inquisitive mind, it's not unsurprising that I partook of nature's pharmacopoeia—and since, at age 20, I found myself working in a mental hospital and given a key to a cabinet stocked with psychoactive medications, not surprising that I dabbled in mankind's—or, rather, the pharmaceutical industry's—pharmacopoeia as well. By the time I reached my-mid twenties, I had smoked marijuana, hash, and opium, ingested codeine, methamphetamine, Valium, Librium, Seconal, Nembutal, and Quaaludes, eaten mushrooms and peyote buttons, taken MDA, and tripped on LSD in a half-dozen forms—four-way tabs, Blue Cheer, Purple Haze, Owsley, and Mickey Mouse and Alice in Wonderland windowpanes. I had even watched an acquaintance (who swore he had no habit, but who was always in a sweat when it came H-time) shoot up with heroin. I declined his offer to share his needle, but did taste the powder. The only drug I never tried—and it was only because I always seemed to show up just after everyone had powdered their noses—was cocaine.

My experiences with these drugs were uniformly interesting and educational, but as my motive was experimental rather than escapist, I had little interest in continuing their use. And so I stopped, in 1974.

There was an exception, of course. There usually is, isn't there?

No, it wasn't marijuana. While that good drug had markedly improved my taste in music, for some reason smoking it tended to make me dwell on all the things I should have been doing instead of sitting there stoned—washing and

waxing the car, or finishing a term paper, or cleaning out the closet.

No, it wasn't alcohol. I allowed myself to become drunk only once, and of all my drug experiences, that was the most frightening, for I lost control of my emotions. I have been the designated driver ever since.

No, the drug I most liked was LSD. It wasn't because I enjoyed the physical sensations—they were intense and disquieting—but because it completely trashed my ego, allowing myself to look at myself as I *really* was, my vision undistorted by my usual psychic defenses. I found it useful to so analyze my life every few years by taking a quick trip. It was faster, more pleasant, and way less expensive and far more therapeutic than psychotherapy.

But good acid is hard to find, and so I stopped that, too—until November, 1991, when by some chance I came across two tabs.

Now, in November 1991, I was nearly two years post-transition and some four months post-op. It was early in my career as an activist, and as a woman. Internally, I was working on my self-image, and externally, I was processing criticisms of transsexualism by such writers as Paul McHugh (an arrogant and ignorant psychiatrist) and Janice Raymond (an arrogant and ignorant victim feminist). Raymond, channeling her mentor, Mary Daley, had called transsexuals "frankensteinian," and McHugh's opinion of us was no better; he thought we mutilate ourselves with surgery. Both of these transogynists are, in fact, despite never having taken the trouble to learn about transsexualism or transsexuals, still unrepentant.

And so I proposed an experiment to a pre-op friend with whom I often talked gender theory—or she proposed the experiment to me, I forget which. We would drop the acid, and while we were in the middle of the trip, we would look at ourselves, naked, in a full-length mirror. We would ahem, peek while peaking. If we were frauds, fakes, creatures of artifice or perversion, "really" men, covert homosexuals, sinners, mockeries or stereotypes of women, if we were mentally ill or unnatural or self-deluding in any way, we would instantly know it; with our egos dismantled by the LSD, we would see ourselves as we really were. We would know, finally and for certain, in the deepest crevices of our minds that still harbored doubts, just who we were.

And so, our pupils dilated, we stood in front of the mirror in our altogether, both with breasts, she with a penis and me without, our eyes unfettered by sociological, psychological, and personal blinders, and *looked* at ourselves. We looked to see whether we were creatures of nature or perversions thereof. We looked to see whether we were right, or our critics. We looked to see whether we were monsters, or whether we were god's beautiful creatures. And through the wide-open doors of perception, we saw the truth.

We were beautiful.

And *that* is the last time I ever dropped acid.

© 2006 by Dallos Denny

The opinions and remembrances of hallucinatory experiences on this page are those of the Dallas Denny alone and do not reflect the position of either Transgender Tapestry or IFGE. Remember: Just Say No.

THE ABSOLUTE BEST WAY TO ORDER YOUR BOOKS IS ON-LINE!!!

http://www.ifge.org/catalog/

If it's listed there, It is in stock and ready to ship!
Our new shopping cart system makes online ordering a breeze
Otherwise call for availability
(781) 899-2212

FEATURED TITLES

BK325 $16.95 + S & H

BK529 $15.50 + S & H

BK263 $12.95 + S & H

The IFGE is a 501(c)(3) non-profit organization providing outreach to and for the transgender community. Among its many other activities, IFGE publishes and distributes gender related books, magazines, videos and tapes. Profits from sales go toward promoting self-acceptance, public understanding, and inclusion of greater gender diversity in society at large. Our office and bookstore are located at 13 Felton Street, Waltham, MA 02453-4117

YOU CAN PLACE YOUR ORDER OVER THE PHONE WITH A VISA OR MASTERCARD
CALL (781) 899-2212. QUESTIONS? ASK FOR DENISE OR E-MAIL HER AT BOOKS@IFGE.ORG.

Mailing Information & Order Form

IFGE
Synchronicity Bookstore

Quantity	Item#	Title	Price ea.
		Subtotal:	

MEMBERSHIP #

→→→→→
While I'm at it please sign me up (sign up now and get your discount on this order)

Shipping and Handling
$4.00 for the 1st item
plus $1.00 ea. addl. item.
US Mail Media Rate

— 10% Membership Discount :	
+ Mass. Residents 5% Sales Tax :	
■ → Membership & Subscription : ($18 SAVINGS)	$65
or ■ → *Tapestry* Subscription : ($10 off cover price)	$36
or ■ → Basic Membership :	$35
Donation to IFGE (tax deductible !) :	
<< (see rates) Shipping & Handling :	
Total Enclosed (U.S. Funds) :	

Please make checks / money orders payable to IFGE, PO Box 540229, Waltham, MA 02454-0229

Name: _____
Address: _____
City: _____ State: ____ Zip+4: _____
E-mail: _____ Phone: _____
Credit Card #: _____
Exp. Date: _____ Signature: _____

TT110

NOTE: International Orders subject to additional shipping determined by country, zone and postage class selected (Surface or Air). Prices subject to change without notice. For more info or status check please e-mail books@ifge.org or call (781) 899-2212

Please tape closed, or put into an envelope if sending check or m.o..

fold here

place
stamp
here

IFGE Subscripttions Membership
P.O. Box 540229
Waltham, MA 02454-0229

Transgender TAPESTRY BACK ISSUES

Issue 72 • Summer '95

Issue 73 • Fall '95

Issue 74 • Winter '96

Issue 75 • Spring '96

Issue 76 • Summer '96

Issue 77 • Fall '96

Issue 78 • Winter '96

Issue 79 • Summer '97

Issue 80 • Fall '97

Issue 81 • Winter '97

Issue 82 • Spring '98

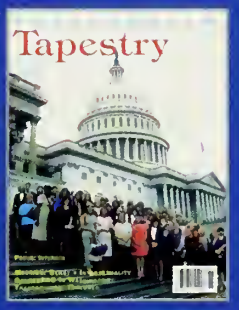
Issue 83 • Summer '98

Issue 84 • Fall '98

Issue 85 • Winter '98

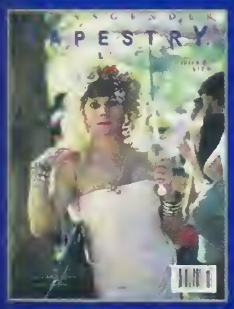
Issue 86 • Spring '99

Issue 87 • Summer '99



Issue 88 • Fall '99

Issue 89 • Spring '00



Issue 90 • Summer '00

Issue 91 • Fall '00

Issue 92 • Winter '00

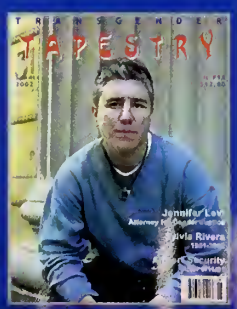
Issue 93 • Spring '01

Issue 94 • Summer '01

Issue 95 • Fall '01

Issue 96 • Winter '02

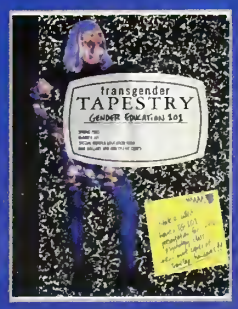
Issue 97 • Spring '02



Issue 98 • Summer '02

Issue 99 • Fall '02

Issue 100 • Winter '03

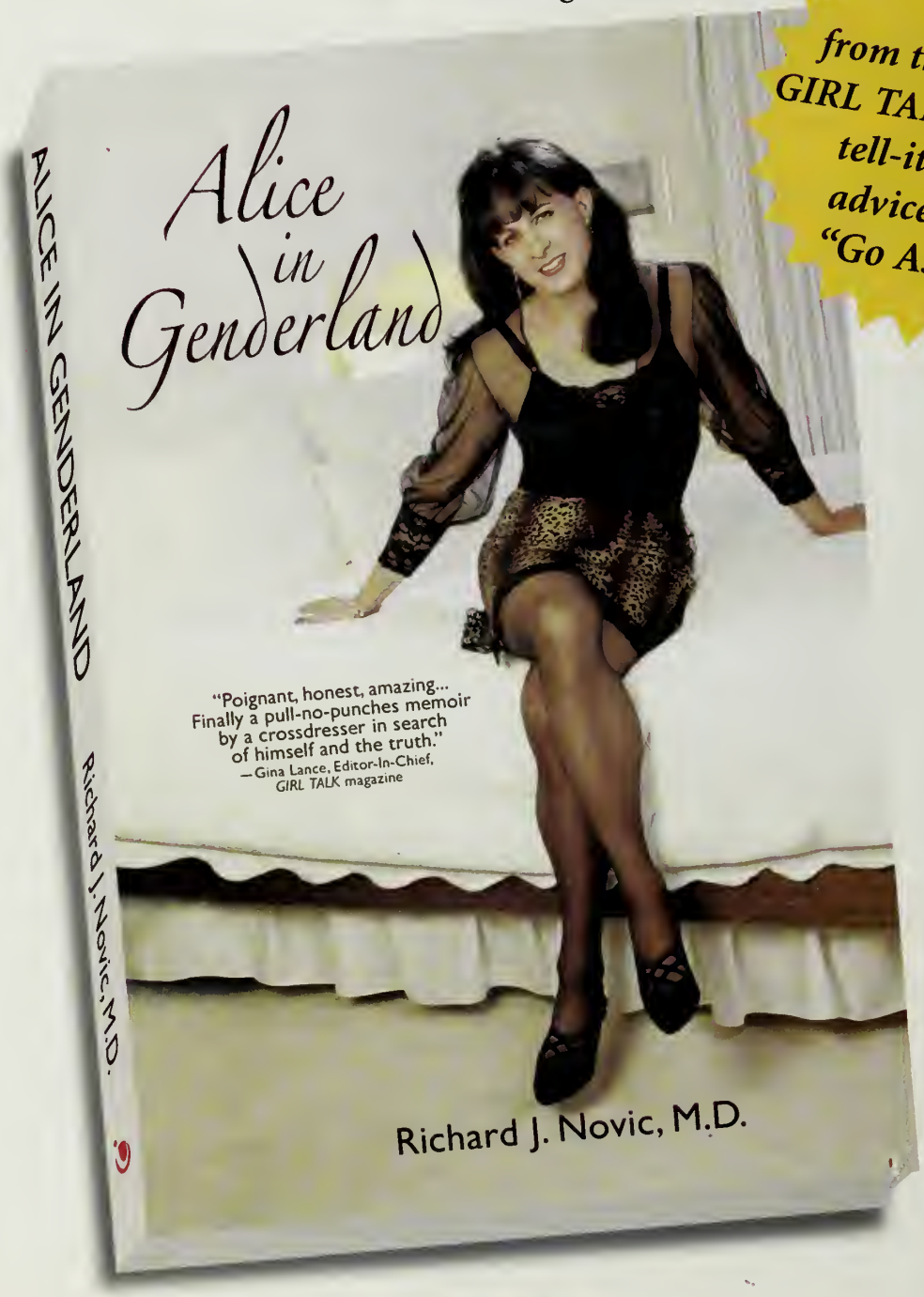


Issue 101 • Spring '03

Back Issues are available for $9.95, plus shipping and handling. To order from this magazine, use the order card insert. Use code TG(issue #) example: issue 96 is [illegible]. Shipping and handling same rate as books. Our website has full details about each issue, contents and cover models alike!
Visit http://www.tge.org. Inquiries to 781-899-2212 or email at books@tge.org

"Poignant, honest, amazing...
Finally a pull-no-punches memoir by a crossdresser
in search of himself and the truth."

– Gina Lance, Editor-In-Chief,
GIRL TALK magazine



Fresh from the author of GIRL TALK magazine's tell-it-like-it-is advice column, "Go Ask Alice"

Alice in Genderland

Available now at iUniver[illegible] [illegible]d Amazon.com
Or call 1-877-288-4737 toll free to order.